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# HOW TO FILL THE PEWS



E. E. ELLIOTT



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# HOW TO FILL THE PEWS

BY

ERNEST EUGENE ELLIOTT

Author of "Making Good in the Local  
Church," "The Problem of Lay  
Leadership," "Hints that  
Help in Business," etc.



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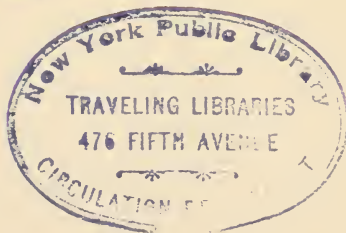
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To the army of churchmen  
who are searching for the  
most effective ways and  
means of making the gospel  
of Christ known throughout  
the world, this book is affec-  
tionately dedicated.

1924

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TRANSFER FROM C. C.



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## STATEMENT OF AIM

THE church ought to be filled at the right time, and permanently, with desirable people. It can be so filled if church officers and the pastor will follow the suggestions contained in this book. This is not intended to be a gilded literary production. It has many earmarks of the literary novice. Yet it has a message that is needed by the officers of almost every church. Every church needs to know "how to do things" that are necessary and proper to be done. One of these things is the getting of people into the pews at the proper time. If there is any more important thing to be done about a church, I have not learned of it. It is comparatively easy to fill a church. Christian F. Reiser, in "Church Publicity," shows how to advertise so as to attract the general crowd. His book deals with church attendance from that general angle. This book of mine has another and, I think, just as worthy ambition. While it is easy to fill a church, it is just as easy to empty it. Advertise something and fail to deliver that something, and your attendance will shrink immediately and permanently. "Deliver the goods," and sittings will be at a premium at every service. Proper method in the hands of experienced persons is a powerful agency for increasing church attendance. The same method in the hands of novices is dangerous and costly. Too many churches are looking to the preacher for their publicity work, when he ought to be released for other duties. We have entirely too many "one-man" churches, which suffer a rapid, certain, and often permanent slump, when that "one man" gives up his work or moves on to other fields. This is no criticism of the "one-man" preachers, who are compelled by force

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of circumstances to be that "one man." This book is a plea for a change.

The church should be filled with its own members, and those brought there through the instrumentality of the members. Such a church is the only really successful church of the living God in the world to-day. Its efforts may be discounted, its methods frowned upon, and its program antagonized by well-meaning but misguided persons, but throughout the years it is the church that does business "at the old stand" summer and winter, week in and week out, without undue show or pomp. It is my purpose in this book to show how church attendance may be secured, maintained and regulated, intelligently, without spasm or splash, by the exertion of common "horse sense" and constant energy. This book is not the last word upon the subject of church attendance. It does not claim to be. Even much that is herein contained has been said in a better way, possibly, heretofore. But nobody is injured by being told something that he already knows. The subject is important enough to bear repetition.

There are only two kinds of churches, judging by attendance—the "empty" church and the "overflowing" church. The former kind is in the majority and therefore entitled to the first consideration of those who are attempting to solve the problem of church attendance. I have known of a few "overflowing" churches in my travels, but they are less legion than newspaper reports lead the unsuspecting to believe. It is a fact seldom dwelt upon, that all churches combined could not furnish the seatings necessary, if a bare majority of the population of this country of ours determined to attend church at one and the same time. It is not expected that so many seatings should be supplied, and, furthermore, it is not necessary. The problem of seating the attendants in an "overflowing" church is really as acute as the filling of the empty pews in a church of the other persuasion.

It is argued that church-members should want to

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attend church, because by so doing they are discharging an obligation of friendship to the Almighty, but the fact remains that many church-members do not attend church with any sort of regularity. It will take something more than bill-boards, electric signs, and sensational headlines in the newspapers to get the most of these persons to attending church regularly, whether or not they have ever done so. It takes a long, patient and persistent pull down many avenues. These are the people the church is primarily seeking in the matter of filling the pews. I have attempted to outline a workable set of campaigns of various sorts in the following pages, that will help toward accomplishing this result. I believe implicitly in the programs mapped out in this book, mainly because I have assisted in a number of such campaigns in local churches which were entirely successful from every standpoint, and wrote much of the copy for several such campaigns carried on by daily newspapers and religious weeklies. I am indebted to many persons for assistance in the preparation of this manuscript. Much of the material contained herein was inspired by articles appearing in various publications dating back over a period of years, clipped and filed for this particular use. The Christian Board of Publication has kindly given me permission to use tracts, leaflets, and other material used in the "Go to Church" movement instigated by it in 1913. The *Advance*, the *Christian Century*, the *Sunday School Times*, and other publications, as well as Dr. Weigle and Dr. Christian F. Reisner, have consented to allow the use of such articles and writings of theirs as have been found available for this book. The writings of these experts, and the statements in the press, weigh tremendously in the scale of experience in the matter of church attendance. My highest purpose will be realized if this book is accorded a reception which I verily believe the merits of its title justify.

ERNEST EUGENE ELLIOTT.

KANSAS CITY, MO., U. S. A.



## I

## FILLING THE EMPTY CHURCH

BY an "empty" church I mean the church which does not have the attendance which its location, membership and message justify. It may have competition of fine music and exceptional preaching. The worldliness of its own members may be a contributing factor. Weather or climate, social conditions or industrial affairs, may singly or unitedly form a combination of conditions which are conducive to weak church attendance. Thus the church is confronted with anything but a theory. It is face to face with a cold, hard, difficult situation. Sit down with those who are responsible with you for the success of the church, and look the situation squarely in the face. Diagnose it. Look it up one side and down the other. Pick out its strong points and its weaknesses. Determine the situation, and then you are ready to sort over a set of plans until you find one that will fit the particular circumstance that you are confronting. Take time to do this thoroughly and you will be well repaid for the time thus expended. Don't hurry.

The sins of the "stay-at-homes" should not be visited upon the loyal members who attend church. Complaints can hardly get to those who stay away, excepting by the word of mouth of those who attend. Your program should be constructive. Therefore begin to school your members, the loyal ones who are in attendance in the beginning of your consideration of this subject, upon the real good that there is in attending the services of the church. Here is some mighty fine argument, which I have paraphrased from several sources.

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THE WHOLE CHURCH IS DEPENDENT UPON CHURCH  
ATTENDANCE.

The matter of church attendance has never received the attention its importance justifies. Other and far less important elements are stressed and church attendance has been neglected. Church attendance is vital to the life of the church, local and universal. The character and influence of a church are determined by the number and character of persons who attend its services. Its influence upon a community is governed by this standard. Small audiences mean minimum of influence. A thronged attendance indicates a power over the lives of men and women who attend. The public proclamations of the gospel mold their every thought and act. The church that expects to be a factor in the life of the community must see to it that its members are faithful in the matter of attendance.

The evangelistic effectiveness of the church rests upon the number of unsaved men, women and children that are reached by the appeal of the gospel. Crowd a church with people, and the sowing and the reaping will be wonderfully effective at almost every service. They must be attracted to the sanctuary before they can hear and believe and accept. "Revivals" are unnecessary in churches that pay attention to regularity in church attendance. Every service is an evangelistic campaign in itself where there is a mass of unsaved crowding the pews of the church.

The financial success of the church—indeed, of every movement for the spreading of the gospel and the uplift of humanity in any direction—is possible only where men and women are trained in stewardship, and their consciences kept tender on the subject of giving by the continuous appeals of good preaching. Non-attendants at church are usually non-supporters of worthy works. Even church-members who do not attend services often neglect the service of giving. They have little idea of the value of the church, as an

## FILLING THE EMPTY CHURCH

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institution, to the community, and therefore decline to contribute to its support, or to any of its enterprises.

The men and women who attend church regularly are the supporters of the missionary causes of the congregation, local and world-wide. They come to church with an offering in their hands, and worship in their hearts and on their lips. The person who is absent from church at the appointed times cares little whether the heathen ever hear the gospel message; in fact, such persons know little about the world outside of their immediate neighborhood, having no India, no Africa, no China, no islands of the sea, with teeming millions who have never yet had a chance to know their Christ, and to live after his pattern. It is only after men's hearts have been continually stirred by gospel preaching that they are interested in the salvation of the world.

The real religion of the church comes to the individual through persistent attendance upon the sanctuary. Here he learns the folly of the world, and how to meet it; the brevity of earth's pilgrimage, and how life and time should be expended to bring the largest possible returns in the shortest length of time. The relation of the human being to his Creator is here learned and believed, and duties to God and man are outlined and made a part of his program. The church is the power-house of religion where, each week, the Christian's store of strength may be renewed.

Neglect of the church by its members would destroy it from the face of the earth in a remarkably short time. It would cease to exist the very moment it ceased permanently to have public services. Witness many abandoned church-houses, in the open country and the larger cities.

In the light of these incontrovertible facts, it behooves the leaders of the church to give ear to every legitimate method that may be suggested for attracting people to the worship of almighty God in the sanctuary. To fail here is to fail utterly and finally. To succeed

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here is to succeed wonderfully and eternally. Successful church attendance enables the church to be to the world what it was intended to be in the beginning, and what it has only been in theory up to the present time.

A good time to begin the consideration of the campaign method is when the vacation period is over and people are returning to their normal activities in life. Very careful plans should be laid for developing and increasing church attendance. These plans should deal with the entire year just ahead, and not stop with a few Sundays. The plan, to be really successful, should be far-reaching and permanent. It is the shortest and, in the long run, the easiest road to a successful year's work. You need here a wealth of patience and persistence, energy and deep consecration. You may look for results at the end of the first year. You will be amply repaid for your time and study of this subject, almost from the very beginning. Get your people to believing that the whole success or failure of your church enterprise depends upon attendance, and you will find the peril of your situation developing the power necessary to success. So long as non-attendance is excused, condoned or ignored, just that long will your church miss its opportunity in life.

## II

### WHY A "GO TO CHURCH" CAMPAIGN IN YOUR CHURCH?

I AM not debating the matter with the reader. I am simply supplying some argument that you may find valuable in debating this subject with your own people. No campaign will ever be automatic or self-operating. It needs the personal service, co-operation and prayers of all the men and women who can in any way be enlisted. These men and women must be made to believe in the proposition or the venture will be very certain to fail. Hence these arguments.

#### CHURCH ATTENDANCE IS ESSENTIAL.

*Your* church is the power-house of religion for *your* members. The church around the corner or up on the hill might as well be in some other commonwealth so far as the majority of *your* membership is concerned. This is no criticism of your neighboring churches. It is a just and true fact that every church must face. *Your* church is the only church that has any moral right to exclusively influence *your* members in most of the matters relating to their Christian conduct. The church universal does have influence with universal man, and this is as it should be, and every church influences men and women who are not of its membership, and this is just and worthy, but *your* church should furnish religious power and inspiration to *your* church-members, and not allow any other church to exceed you in your zeal to accomplish that end. To operate the church effectively, the co-operation of the

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human heart, body and soul is essentially necessary. Just as steam and electricity are impotent without machinery, the church is powerless without constant contact with the individual. The church can not operate without people. Occasionally a church tries it, but inevitably it is a failure. The best people in every community are those who support the church. The church is to-day, and has always been, the civilizer of men and nations. The reason your church has not been able to do all that is expected of it is that only a fraction of the people attend. The main reason why you should have a "Go to Church" campaign in your church is that it is necessary in order to obtain the attendance of those men, women and children who should be reached by the influence of your church, and who are not being reached at the present time.

### HOW LONG SHOULD A CAMPAIGN LAST?

Usually the movement has been limited to a single day. This I consider altogether too short a time, for the reason that no lasting movement is ever brought forth to live only a single day. A campaign for church attendance for a single day may be cumulatively good, but an attendance covering a series of weeks will prove of infinitely more value. A man in business may put on an auction sale, close out his business and go off to the woods, and no man can say him nay. But with the church it is different. The church is a man-saving institution. Its work is for time and eternity. It can not stop for a single day without loss to the world and the kingdom. Hence, I am suggesting a campaign of several weeks' duration.

### WHO SHOULD ATTEND CHURCH?

If your church is attended by a considerable portion of your own members and a fair sprinkling of non-members of the town or community, you may think that your church is doing all the good in the world that

## WHY A "GO TO CHURCH" CAMPAIGN

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is expected of it, when it opens its doors at the appointed hours for worship, and invites the people in. The church-member is expected to attend. It is his duty as well as a privilege. A campaign which does not bear heavily upon church-members in the matter of attendance will be a failure. Your campaign should start with your own members, and then consider the outsider, the non-church-member. Why should he attend church? Did you ever stop to think what you would say to a stranger if you were really compelled to discuss the matter of church attendance with him? Here is an individual who never attends church. He rather glories in the fact that his word is as good as his bond, that his character is beyond reproach, that he is kind to his family and good to his neighbors, that he does not drink nor carouse, contributes freely to charity, is well educated, and knows what the church is for, but—he does not attend. He's busy. He needs his Sundays for recreation, golfing, automobiling, or mowing the front lawn. He says "somebody else will attend" and "keep the institution running," and he is content to let that one do it. He is not an intentional enemy of the church, but he stands in the way of progress more than a host of outright disbelievers. And he ought to be won to the church, and can be if the church will study his case, and meet him squarely with the church's proposition. But it can not be done without a campaign, whether that campaign be for that one man alone, or for the entire community. Your forces will need to be organized to combat the argument presented by this one man, and his like are legion. Of course your campaign should include your non-attending members, but it should likewise include the man who knows, but is blind to any feeling of personal responsibility. A campaign would be abundantly justified if directed chiefly at securing the attendance of good men and women who shirk their responsibility to God, but a campaign that includes the members of your own congregation first, and the people of the com-

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munity second, is a movement that should command the loyal co-operation of your every active member.

### NOT A NEW MOVEMENT.

The "Go to Church" movement began in real earnest back a few years, starting in the fall, and spread like wildfire from town to town, city to city, until it was not unusual for a Governor or a mayor to issue a proclamation urging people to "go to church." Thus the appeals of the church itself were augmented, and for a few Sundays large audiences were brought out. Later on the campaigns took on a more permanent character, developing into thoroughgoing movements covering a period of weeks, such as I have suggested later on in this book. Churches and church-members began to take a more active interest in the things that are vital to the success of the church, and the main thing was found to be the matter of church attendance. The church began to advertise. Illuminated signs were installed, calling people to the services, and the thousands thus attracted gave the church and religion a larger place in their lives. Even those who did not respond in a personal way were swayed by this enterprise manifested by the church. The dignified "Go to Church" campaigns proposed herein are for the purpose of taking the invitation of the church a step closer to the prospective church attendant than either advertising or the outward manifestation of enterprise, such as the electric sign, or the illuminated cross on the belfry.

### SHOULD CHURCH ATTENDANCE INCREASE?

It is currently reported that, taking all America the year round, church attendance does not average more than forty per cent. of the membership of churches. In many churches the figures are very much below forty per cent. Where are the other sixty per cent., and why should they not attend as well as the forty per cent. that are loyal to the services? How can the

## WHY A "GO TO CHURCH" CAMPAIGN

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church be to the world all that Jesus Christ intends it should be when sixty per cent. of the professed followers of our Lord are persistently absent from his house of worship? Do these sixty per cent. not need to have their lives quickened by the message of the church? These are questions the solution of which lies at the very root of the "Go to Church" movement. It is necessary, desired, required, and essential to the welfare of both the church and the church-member, that people attend church, in order that the world may believe and sinners may repent. It is a splendid thing to increase church attendance for a special day now and then. Every church should observe these glad days increasingly. But the trend of the times is for more people to come to the house of God regularly and persistently. They need to be interested and held. They must learn to love to attend church, must feel the thrill of its joy, and the experience that is different from anything else in their lives. They must begin to realize that the only way they can discharge their obligation of friendship to their Lord, is to call upon him. Any method which accomplishes the purpose is good. You will find herein suggestions that have proven helpful in hundreds of churches in every part of the land—large and small churches, country, city and village congregations. The methods proposed are safe, sane, sensible, and, above all, are easily operated. The members will welcome an opportunity to work in any campaign undertaken. The element of enterprise will commend itself to the community at large, and you will find your church suddenly raised in the estimation of your neighborhood roundabout, regardless of how high your church was held in the estimation of the community before this time. The community will become suddenly aware of the fact that you are interested in the life and welfare of every man, woman and child in the community, and this in itself will give you an open door into their hearts for the gospel message. *Nothing succeeds like success, you know.*

## HOW TO FILL THE PEWS

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### SOME THINGS AN ATTENDANCE CAMPAIGN SHOULD STRIVE TO DO.

Secure the pledge of every member for faithful attendance during the campaign.

Bring in as many friends and neighbors, who are not members, as may be enlisted in the campaign.

Increase the attendance of the Bible school.

Eliminate the evil of separation between Bible school and church service, holding the young people and boys and girls for the sermon.

The bringing of the whole church into the Bible school for study, and the keeping of the whole Bible school for the preaching service.

Caring for the very little people in the kindergarten, and the Juniors in a separate service, where facilities and leaders are provided.

The securing the pledges from the members of the Christian Endeavor societies to be present at all the "regular Sunday and mid-week services" of the congregation, unless prevented by some vital, Scriptural reason, acceptable to Christ, the Head of the church.

The teaching of every member of the church to observe and recognize church attendance as a sacred obligation.

### III

#### EFFECT ON MEMBERS

**I**T is generally agreed that church attendance is essential to church life. No church-member can grow in grace and usefulness who does not attend regularly. Church attendance helps the individual in his fight against spiritual enemies, just as the holding up of the weary hands of Moses, by Aaron and Hur, sustained the great prophet in the battle against Amalek. If members attend in the proper spirit, they become interested in the growth and work of the congregation, and the progress of the kingdom everywhere. Instruction and inspiration are imparted to them that is necessary for the spiritual life. If they are faithful in church attendance, they will be faithful in other matters. The example they set will be of benefit to themselves and to others as well, especially to those who are intimately associated with them in other departments of life. Regular attendants at church services usually become enthusiastic students of the Scriptures; they delight in sitting with their Lord at the spreading of his table; they take pleasure in making financial contributions according to their ability, for the support of his cause throughout the earth; they find a new motive and secure added strength for the battles of the following week; they rejoice more and more to please God; they remember his commandment, "not to forsake the assembling of yourselves together;" they see the day of opportunity passing and the day of judgment drawing near. Church attendance, to the spiritually minded member, is like putting on the whole armor of God against the world, the flesh, and all forms of sin.

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Spiritual foes are routed when they appear, because the member is "prepared" for such contingency. Christ went regularly to the synagogue. The member who regularly attends church emulates his Lord. Church attendance adds the influence of the member to every righteous thing. Christ said: "He that is not with me is against me." The effect upon the individual Christian is vital and lasting. Those who regularly attend church can be counted upon to support every worthy work in the world, to the limit of their ability. Those who absent themselves from the Lord's house often do not support even the local church, and it is said, to their shame and the church's embarrassment, that they very soon cease altogether to be Christians.

### THE EFFECT UPON THE CHURCH.

The perpetuity of civilization and the kingdom itself depends upon church attendance. It is a subject of the most profound concern to the minister, and should be also to the church officers. It is well to ask these questions:

Is church attendance in your community what it should be?

Are there any considerable number of people who never attend?

Is there any appreciable portion of so called church-members who are rarely in the pews at church services?

If the answer to any of these questions is unsatisfactory, then it is well to look to the causes of such indifference and neglect, and repair the damage before it is too late.

Vital pulpit messages will be compelled by persistent attendance. The preacher who can not "make good" before a regularly well-filled house will either "get in line or get out." Spasmodic efforts to bring members into the church, without giving them a vital view of the church, will not be necessary. The well-attended church will look into social conditions. It will be solidly

## EFFECT ON MEMBERS

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against the Sunday theater, the excursion, baseball games, moving pictures, and motoring parties. It will adjust its services between Sunday school and church. It will preach against the exclusive privilege of the Sunday newspaper. It will teach the wickedness of agnosticism, and the beauty of belief in Christ, the Lord. Men will be taught that it is just as evil to allow energy to be absorbed in the securing of wealth, to the exclusion of the higher affairs of life, as it is to commit other kinds of sin. It will develop active and intelligent leadership within its own doors.

Such an effect will probably not be secured in the first attempt at a "Go to Church" campaign, but patient and persistent efforts along this line will ultimately transform the church, and make it be actually what it now is only in theory. Loose methods of the past are responsible for the conditions prevailing in the local church, and, while building up the new order of things, it is necessary to make the best possible use of the facilities already installed and in operation. The primary requisites of faith, hope, love, consecration, and the spirituality of the membership, are the foundation stones upon which every progressive program of church attendance should be builded. The recognition of Christ as the supreme ruler over all, is a paramount necessity. To be a minister to the people, rather than to be ministered unto, should be the primary thought guiding the activity of the local church in undertaking such a far-reaching campaign as the one under consideration.

### EXHORTING THE MEMBERSHIP.

Exhorting the membership should have a large place in a "Go to Church" campaign. It should be wisely planned and capably executed. The church leaders should have a profound passion for souls, a warm sympathy for those unguided individuals who do not attend church, a divine vision of the world task, and an intelligent program which relates the local church to the

## HOW TO FILL THE PEWS

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entire world. The big aim of the campaign should be to get men and women under the influence of such a Christ-surcharged program and atmosphere. Spiritual life supports church attendance almost entirely. The manifestation of that life makes the church attractive. There is a vast difference between a form of service and worship that has that spirituality, and one which does not have it. One will tend to hold and attract people. The other form will drive them away. This does not mean that an orderly, decorous service always has life, nor that a disorderly one does not have spirituality, but frequently both lack that something which spells the difference between successful and unsuccessful worship of almighty God. The church stands as the interpreter of God to men. It is the earthly manifestation of his spirit in time of trouble, sin, bereavement, loneliness, and all ill moods of the soul. Its voice must be heard above that of doubt or superstition, materialism, commercialism, sensualism—voices which are often loud and clamorous. The church-member has authority higher than that of worldly people, and it is the duty of the church to show its members how to make the best possible use of that authority. The pulpit can present themes that challenge men and women to leave behind them the allurements of the world, and procure their spiritual surrender, when backed by a membership which knows about the affairs of the kingdom. The minister is the major prophet and the members are the minor prophets. The minister brings forth the very best of both old and new, while his members busy themselves with new methods of inventions. The deepest natures of man must be touched by the messages from the pulpit and also those from the pew. Together, minister and members must be able to lead the non-member souls into fields of glory. The members must possess the spirit of possession and surrender within their souls. Holiness must direct the thoughts and actions of men, both in the sanctuary and in their commercial life as well. Those who live in the shadow

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of the cross are best qualified to lead others into that shadow.

With vital messages from the pulpit, and a reflection of those messages constantly in the pew and in the daily walks of life; with the minister a man of God, interpreting the divine will to man; with singers voicing the praises of the holy One; with a congregation inspired to renewed zeal and activity with each passing day—you may expect men to come to the church who never attend. When they come, they may well say with Jacob from his pillow of stone at Bethel: "Surely God is in this place."

## IV

### SPIRITUAL SIGNIFICANCE

A LARGE percentage of church-members do not appreciate the value of regular church attendance. This is evidenced by the fact that, taking the country as a whole, not more than forty per cent. of the membership may be found usually at any single service. This is true on Sunday as well as at other stated services. Deduct from the sixty per cent. those who are detained by illness and unavoidable duties, and you have still a very large portion who have no adequate appreciation of the spiritual significance and value, to themselves and to others, of church attendance. The loss to the church and to the kingdom of God by reason of this absence of so many members from regular worship, if it could be measured at all, would be readily considered as really appalling. The vital element thus lost is sapping the very life of the church, and causing failure when there might be success.

The Lord's Day has been consecrated from the very starting of Christianity itself. The largest distinction between the church and the world is the use made of Sunday. The Christian who regularly attends church has lifted his lamp from beneath the bushel, and is letting its light shine forth. The house of God is the house of prayer, because, while we can pray at home, there is a power in public worship which private devotions do not have. The joining of a number of hearts in public devotion, in common prayer and hymns of praise, is without a parallel in the spiritual realm. There is a unifying and uplifting influence which only comes from a realization of the presence of almighty

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God. The lukewarm are encouraged and strengthened in public service. They catch the spirit and devotion of more earnest members, and the enthusiasm of spirituality is thus engendered and developed. Mingling together, face to face, of the best people in the church and the community in the house of worship, where rich and poor, old and young, weak and strong, meet on the level, creates fraternal intercourse which makes for a culture which is often undervalued or underestimated. The only place on earth where all meet on the same plane is in a church.

Attending church cultivates a spirit of reverence. Jesus Christ assured his followers that where two or three are gathered together in his name, he is in their midst. The congregation, though it may be small, is a part of the great fellowship of the redeemed in heaven and earth. It is a satisfying thought to experience, that your congregation and sister congregations of your own faith, and other faiths, are constituent parts of the great horde of Christ's disciples meeting together in different places, yet all of one body. These constitute the "great cloud of witnesses" mentioned in the Hebrew letter. The presence of all is felt, though those without the walls of your own sanctuary are neither seen nor heard.

The spiritual value to the individual soul is very great. The observance of the Lord's Supper, which Jesus instituted for his disciples before he left the world, and by which he wishes to be remembered, is a spiritual thing. It testifies to his love for us, and his death for our sins. The observance of this ordinance calls his followers to repentance, and a renewal of devotion to him and to his church. Great injustice is done to the individual himself by staying away from this feast. Add to this the preaching of the gospel, and all the other parts of public worship which make up the communion of the saints, and you have an array of spiritual reasons for attending church that are worthy of greatest consideration.

The conflict of the church with evil forces is tre-

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mendous. Its mission to destroy these forces, and to bring into play the forces of righteousness, demands a spiritual life. The only way this life can be engendered and developed is by church attendance. It can be brought into a pulsing heart, and be the cause of spiritual activity, in no other way. The bringing of the people into the church for purposes of instruction, for worship, and for inspiration, is an essential element in a "Go to Church" campaign. It is disloyalty to the great Commander to be absent from these sessions of drill and preparation. It is veritable desertion. The soldiers of the Cross do not realize the gravity of the conflict, both for the individual and for the church at large, back of this failure to attend church. Personal safety demands church attendance for the Christian, while that part of the kingdom with which he is identified, requires the assembling of Christians together in order to realize the great triumph.

Those who wish to accomplish the most in the world, for themselves and for society, and to prepare themselves and the world for the life to come, make it the habit of their lives to be present regularly at church services. Here they participate in the glorious fellowship, and gather fresh inspiration, week by week, for the conflicts of life. Absence from church brings about spiritual illness. It is the sick Christian who stays at home, when there is no legitimate reason for his absence from the house of God. It demands the attention of a spiritual physician just as truly as a person sick in body needs the services of a doctor. Such spiritual physicians are the minister and the more spiritual members of his church. They will find evidences of undermining of faith, of failure to live a morally upright life, of the presence and work of evil influences, of poisoning of mind or body, of worldly companions, of moral malaria, of something which has infected the spiritual life and health. Indisposition to attend religious services is usually located in one of these. Loss of spiritual appetite does not interfere with transaction of business

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during the week, but rather comes at stated periods, mainly on Sundays. The best way to treat such cases is by attending church services. It will soon cause the patient to put away from his life the influences which have been corrupting him. Often the victim is really unconscious of anything wrong with him. He is insensible to his danger. He needs the warning voice of the church, and of his church friends, in repeated doses. Often such a person has to be chastised by God with some real illness or business reverse to bring him to a realization of his condition. A "Go to Church" campaign should be organized to treat such cases with great vigor. It is, of course, the ambition of a minister to prevent, if possible, such loathsome disease from attacking any member of his flock, but when he finds such conditions prevailing, heroic treatment is in order. The member who can stay away from the religious services of the church without a valid reason, and feel no compunction of conscience, needs instruction regarding the meaning and obligation of his Christian profession. A very solemn warning as to the consequences of his course is much needed. Fear of offending the member, or some person closely identified with him domestically or otherwise, causes spiritually minded ministers and church officers to refrain from doing their duty in this regard. It is better to run the risk of offending than to lose the soul by way of spiritual decay. A "Go to Church" campaign will mean a great spiritual awakening on the part of delinquent members. It will bring them to an appreciation of their obligations to themselves and to other members of the congregation. The faithful attendance at church services is a means of spiritual development and the advancement of God's kingdom on the earth.

## V

### THE PREACHER AND CHURCH ATTENDANCE

**P**ROBABLY the one person whose conduct is guided, hands upheld, and heart strengthened or weakened by church attendance, is the preacher. In the preparation of this treatment, I have been permitted to use the following specially written articles, which were used in connection with the "Go to Church" movement in 1913. The preachers are the men who deliver the goods, and, to use a worldly term, "receive the abuse," in the local churches. The following messages are warm from inspired hearts. They reflect pages of their authors' own history. These bits of evidence are valued morsels for the minister or worker who desires to prepare public discourse upon church attendance. They may also be issued in leaflet form with the greatest profit, as they are short and full of meat.

#### The Contribution to the Spiritual Life

The contribution which regular attendance at services of the church makes to the life of one's soul can not be exaggerated. At church is the great book of the soul open, read, meditated upon, and so speaking with something of its natural power. For this literature of the soul is like all real literature in that it has life and the power to transmit life. "The word of God is quick and powerful." All history of revelation and the church bears witness that the opening of the Bible has let forth the Spirit of life to reanimate the decadent and even the dead. Therefore, the pious still echo the cry of the great King: "My soul longeth, yea, even fainteth for the courts of the Lord."

## PREACHER AND CHURCH ATTENDANCE

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At church is the noblest body of songs set to the noblest music. Highest words to highest sounds are wedded as "the heart of a man to the heart of a maid." No Æschylus, Shakespeare, Moliere or Goethe have written nobler verse than is in the hymnology of the church. And the music of the church has added yet other pinions to the already winged words. Since themes, and often the very words, are taken from the living and powerful literature of the Bible, there is new life for the soul in the church's service of song.

Here at church is prayer also. Perhaps it has languished and died at home and even out of the inner life. Perhaps it has been met upon the Jericho road of mere worldly interests, and by them robbed of its joy and then of its motive and bludgeoned by brutal self-sufficiency into seeming death. But here at church prayer is—is alive—stretches up its hands of humility, its feeble yet mighty hands of faith, and is ready to teach anew to one that weakness before God which is strength.

And here is the Supper! Behold it stand! It also has a word of life to speak. How love suffers and must suffer, how blood and death are in the way to life and peace; how God hates sin and love sinners; how, through the fellowship of Sorrow; we may come into the fellowship of Joy—all these are in its *menage*. What a sobering, chastening voice it has! It broke our hearts with the blows of its pathos.

It is good to go to church. It enriches one. To stay away from church is to rob and defraud one's own soul.—*H. D. Smith, Enid, Oklahoma.*



### Morbus-Sundaycus

Morbus-Sundaycus is a very contagious disease. When a member of the family is stricken with this dreadful malady, especially if it be the head of the family, it is soon communicated to others in the house

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and spreads around the community in alarming proportions.

The symptoms are easily detected. There is a feeling of lassitude on Lord's Day morning, a disposition to read the Sunday newspaper instead of the Bible. It affects the disposition to such an extent that nothing but the Katzenjammer Kids, or the adventures of Happy Hooligan, or the funny page, can excite mirth. Toward Bible-school time the patient will have temper and temperature so high that an invitation to attend Bible school will throw the victim into convulsions of excuses that would bring tears to the eyes of a graven image. It increases in violence and reaches its climax and crisis about churchtime, and from this time on till 12:30 subsides until the lassitude gives place to a voracious appetite which can only be appeased by a big Sunday dinner.

It also manifests itself on prayer-meeting night. It is much like the African sleeping sickness. The Lord, in Rev. 3:17, describes a church that seems to have been afflicted with the microbes of this dread disease. They said they were rich and increased in goods and had need of nothing, but the Lord said they were "wretched and miserable and poor and blind and naked."

Horace Bushnell has a great sermon on unconscious influence, from the text: "Then went in also that other disciple." As surely as John followed the example of Peter at the sepulchre, so will the example of a church-member affect those around him. Those who are always in their places preach sermons as long as the distance from home to the church and back again. Their devotion is a silent rebuke to those who are indifferent to the soul's welfare. I will never forget an old man who always passed our house when I was a boy, at just a certain hour on Lord's Day morning, going twelve miles to a United Presbyterian church of which he was a member.

I never hear that church mentioned that I do not think of "Uncle Bobbie Bradford." We had a man

## PREACHER AND CHURCH ATTENDANCE

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employed by a farmer six miles away from the dear old country church who walked the distance on the Lord's Day and Wednesday nights to prayer-meeting, and that journey with his Bible was a sermon twelve miles long twice or three times a week. Outsiders who attend church and miss the presence of those whom they know to be members are impressed that professing Christians do not believe in the Christ who came to seek and save the lost.

Morbus-Sundaycus produces the faultfinder, and, like the dyspeptic, no food pleases, but only distresses him. He becomes a preacher-killer, a grumbler, a pessimist, and, unless the progress of the disease is arrested, a doubter, and this contagion spreads like a miasma over the souls of those around him.—*J. H. O. Smith, Chicago, Ills.*



### Increased Opportunity for Evangelistic Services

To double the attendance of any of our churches would undoubtedly double the opportunity for evangelistic success. It would do it for three reasons:

1. It would double the number of hearers who are not now members of the church.

It would probably do far more than this, for most congregations are well gleaned or else those not reached have become gospel hardened. An enlarged attendance in a community would attract attention generally, and many would come out if for no other reason than through curiosity, like Zacchæus of old. Many of these would gladly and quickly yield to the claims of Christ. Success in evangelism always presupposes a hearing of the gospel, for "faith comes by hearing." To the statement of Paul, "How shall they hear without a preacher?" we might add, "How shall a preacher succeed without a hearer?" Such a campaign would re-enforce the invitation to attend the services. It is up-hill work to invite outsiders to hear the gospel message when we are conscious of the fact that half our

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own members are not coming. If a large percentage of the membership were going to church, it would show that they themselves were in earnest and with good grace they could say: "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." We all know that the greatest hindrance to the progress of the gospel is inconsistent and half-hearted Christian living. We further know that one of the prime requisites to any successful revival is for the church to first be revived itself. David realized this when, conscious of his great sin, he cried out of the depths of his soul: "Restore unto me the joys of thy salvation; uphold me with thy free spirit; then I shall teach transgressors thy ways, and sinners shall be converted unto thee."

2. It would double the number of workers needed to reach those now out of the church.

"One can chase a thousand; two can put ten thousand to flight." Such is the increase of results with the increase of those laboring together. Numbers kindle enthusiasm, also. We may decry numbers and say we must work for quality and not quantity; nevertheless, there is power in numbers. Why not work for both quality and quantity? Each new recruit in the campaign would reach his own acquaintances and relatives for the next service. Each would have his own peculiar influence. Each could give his own testimony. The task is too great for a few to do the work. "To every man his work," said Christ.

3. It would double the inspiration for the workers.

Think what new life it would put into the average preacher to see his congregation double its usual size. His heart would be warmed, his emotions touched, his imagination fired, his tongue loosened. Think, too, how it would lift up the service of song. How it would put new power into prayer! Poor and dead indeed would be that person who would not be lifted into a new life by such a movement. And the result of it all would be bound to reach the unsaved and bring them into the

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blessed fellowship of the Master.—*W. F. Turner, North Yakima, Wash.*



### The Preacher and His Audience

If a preacher has something to say, which he considers worth hearing, he ought to be concerned and ambitious to get the thing the largest possible hearing. The power of the preacher, the force of the truth and the influence of the message are in proportion to the number of people who hear it. Nothing short of a full house can draw out the full powers of the preacher on Sunday, nor encourage him to burn the midnight oil during the week. It is not in human nature to do one's best before a dwindled and decreasing audience. All the week long the preacher is being influenced by his anticipations of the size of the congregation that will face him on Sunday. If he knows that it will be small, he will be tempted to put forth small efforts; but if he is sure that a great crowd will hang upon his words, he is stimulated to put forth the best that is in him, in the way of preparation. Anticipations and realizations of great audiences will make a great preacher. For the sake of stimulating his own faculties, as well as doubling his power and influence, one of the preacher's chief ambitions should be to get a crowd.

The message of the pulpit has twice the power when it is heard by a man in the midst of a multitude. But the electric force of the sermon is broken to the man who listens to it over the back of an empty pew. The two outstanding features of a living twentieth-century church are a great Bible school in the morning, and a great audience in the evening. It is possible now for any church to have a great Bible school. The time has come when every member of the church sees, or can be made to see, the importance of it, and is willing to help; this will insure a fine congregation for the morning hour of worship.

The evening audience is the supreme test of the

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preacher. He alone is responsible for the kind of audience he has in the evening. If he has something to say that is worth hearing; if his sermons smack of life; if they are full of twentieth-century thought, clothed in twentieth-century language and addressed to human life, as men have to live it, he will get a hearing. Quite apart from all the outcry against so-called sensationalism in the pulpit, it is possible for the preacher to find things to preach about in which the people are interested. If a man sees that the preacher he likes is going to talk about a thing in which he is interested, that man will be at church on Sunday, automobiles, shows, ball games, and all sorts of amusements, notwithstanding. Plainly, whether or not a church has a congregation, it is up to the preacher. It will not do for him to excuse himself by crying out against the pleasurable distractions of this age, and the worldliness of the world; he is commanded by his Master to "overcome the world." If the preacher can not say something to a man that is worth more to him than an automobile ride, or a day in the country, and make the selfsame man see it, that preacher will not have an audience, no matter how many the plans he tries.

Said Thomas Carlyle: "The 'beautifullest' sight on this earth is that of a strong, true man talking out of his inmost soul to his brother man about God and destiny." Men always go where there is a beautiful sight to be seen. If there is in the city somewhere a preacher who knows God, can interpret human life, has a shepherd heart, and is able to compete with the writers of fiction in one thing—human interests; with the poets in one thing—vision; with the scientists in one thing—absolute honesty; with the lodges in one thing—human brotherliness; with the automobile in one thing—that he takes you somewhere, that preacher will have an audience every time he preaches to his fellow-men. All people are interested in the ultimate things—love, life, God, death—and are willing and eager to accept the invitation to walk along the by-paths and approaches to

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these abiding realities, in company with the man who knows the way, if so be that he has a friendly face, a courteous manner, and has any light to give.—*L. O. Bricker, Atlanta, Ga.*



### Saving the Saved

We have been so busy making converts, in these later days of high-pressure evangelism, that we have not taken time to learn what has become of them after they are made. If we did, the millennium would not appear to be quite as near at hand as it seemed at the close of the great revival. One thing is certain: these great Pentecostal ingatherings have not increased church attendance and efficiency in an adequately large measure. Hundreds may have been gathered in, doubling the membership of the church, but six months later you could not tell it by the size of the audience, the attendance at prayer-meetings, or the missionary offering.

Now, this is not a criticism of the evangelist nor modern evangelism, but a plain statement of results in most intensive evangelistic campaigns. The fault may lie with the church or the community, or, perhaps more correctly, with the twentieth-century atmosphere, which is especially destructive of tender plants of recent setting in the vineyard of the Lord.

But it is not always the new convert that loses interest in the things of the kingdom. Sometimes it is the deacon, who has been caught in the grip of modern commercialism, and, with growing prosperity, has found the affairs of his office, or the golf-links, more attractive on Sunday morning than the service of the Lord's house. Sometimes it is young married people, whose cup of gladness is filled by the little babe that has blessed their home, and, in its care, they have allowed themselves to break the habit of church attendance, and to lose touch with the very source of help needed in rearing the child to a career of usefulness. Sometimes

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it is the result of the removal of the family to more prosperous surroundings without regard to the religious environment. Whatever the cause of religious neglect, there is often the growing membership with the diminishing church attendance.

Something is wrong. Something must be done. Nothing is more evident than that active participation in the work of the church is the measure of spiritual vigor. The professed believer who does not attend the worship of God's house seldom maintains his religious integrity, makes no adequate contribution to the support of the church, and has little part in the work of human uplift. The real church is made up of the men and women who support it by their presence and contributions. If we were to reckon our membership on that basis, what a shrinkage there would be in denominational statistics!

Now, what ought we to do about it? Eliminate from our record those who have no part in the work of the church, or seek to re-enlist them, and reckon the work of saving the saved as important as converting the unsaved? I am entirely convinced that the latter is more in harmony with the spirit of Christ. It was over the orthodox, but unresponsive, Jerusalem that he uttered his lament: "O Jerusalem, Jerusalem, how often would I have gathered thy children together!" His first charge to his disciples was "to go to the lost sheep of the house of Israel." It was to the rich, but lukewarm and indifferent, Christians of Laodicea that his most tender appeal was made: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We should not overlook the Laodiceans and lost sheep of our congregations. All are not hopeless. There is a stage of delinquency that is curable. Some of the most faithful disciples I have ever known are the reclaimed. If the minister and the elders are true shepherds, they will look after the straying. They will

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encourage the disheartened. They will seek to interest the indifferent. To use Paul's expression: "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

It will be a new day for the church when it manifests enough vitality and efficiency to hold its converts, and when the names on its records stand for active Christian service. It is a goal worth striving for.—*T. W. Grafton, Indianapolis, Ind.*



### Church Attendance Solves All Problems

I have often said from the pulpit that in my opinion practically every problem of church life and work could be solved if the members of the church were regular and faithful in attendance on the church services. It is easy to do almost anything with the folks who attend church. It is hard to do anything with those who do not attend. Church finances, attendance of strangers, music, good preaching, fine fellowship, these and many other features of church life are easy to manage when there is a regular attendance of the members of the church on the services of the church.

Of course, there are some real saints who, on account of illness or the imperative calls of duty, can not attend regularly, but as a usual thing those able-bodied, well-fed, comfortable saints who tell the preacher blandly that they are with him in spirit, although they can not be there in person—these are not always the most spiritual and they are never the most helpful members of the church.

A campaign is worthy of the co-operation of every member of the church. I already preach for one of the best churches in Missouri, and if I could double the attendance at the prayer-meeting service, the Sunday school and the two Sunday church services, well, I do not know whether I could stand the joy of it or not!—*Graham Frank, Liberty, Mo.*

## VI

### A "GO TO CHURCH" CAMPAIGN EXPLAINED

THE following detailed explanation has to do with the organizing and prosecution of a "Go to Church" campaign in a local church. The ideas are crude, to be sure, but the fact that such campaigns have been inaugurated and carried out successfully in hundreds of churches in every State in these United States, is sufficient cause for feeling the importance of this chapter.

A "Go to Church" campaign, such as the one we are here suggesting, will double the attendance at your church within eight weeks, if you will plan your work according to these suggestions, and then work your plan intelligently and persistently. Plainly, it is a plan to revive your church in the matter of church attendance. It is a campaign in the church, for the church, and by the church. No outside aid is necessary or desired. If it will not work with your own forces behind it, the plan will not work at all. *But it will work.* The movement should be carefully organized, under the leadership of the minister, with the assistance of the officers of the church. Tested methods are suggested. The plan proposes to enlist the officers and teachers of the Sunday school, and the membership of the church, as fast as they may be recruited, trained and put to work.

The purposes of the campaign may be stated briefly. It is to save church-members from drifting, from indifference, and from spiritual starvation. It is to enlist hundreds or thousands in active support of the church. It is to quicken into new life thousands of your brethren

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who may have moved into your city or community and have not yet taken membership with any church. It is to keep these thousands from further robbing God of their reasonable services, and themselves of the fellowship of their brethren. It is to save them from drifting into deadly indifference to their religious life and duties. It is to save them to Christ and the church. It is to solve the financial problems of the church. Every church has financial problems at times, if not continuously. It is to encourage faithful attendance of members, who will be encouraged to be as faithful in their financial support. It is for the purpose of building up the auxiliary societies of the church in numbers and power. Summarized, the purposes of the campaign may be said to be the winning of as many members as possible to regular habits of attendance at church and Sunday school, to give them membership and service in auxiliary societies wherever possible, and to win non-affiliated members of the church, residing in the community, to membership in the local church where they reside.

The methods of the campaign are such that your church is able to get into touch with every family, within the legitimate boundary and influence of your church. A printed card registering the attendance of each individual is provided, together with leaflets for general distribution to those you expect to co-operate in the campaign. These cards and leaflets are to be given into the hands of the persons, either directly or by mail. The community is divided into districts with fifteen to twenty families in each district, and friendly visitors, two by two, are sent to visit them. The delinquent ones should be visited every week until they come to church, and, if they lapse after beginning to attend, they are to be visited again. As the campaign proceeds, the visitors may be changed to other districts, so that new faces, and new and different messages, may be delivered. The visitors are to be schooled in advance, with frequent meetings for instruction and exchange of experi-

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ence during the campaign. These visitors should rightly be the best members of the church, the loyal, the faithful—those who may be counted upon for service in any capacity desired at any time. Capable visitors may be developed by meeting with the pastor for prayer and conference a few evenings each week for three weeks in advance of the launching of your campaign. The plan further implies assistance from the pulpit, in the way of specially prepared messages on the subject of church attendance, from which the proposed visitors will gather salient points for use in their own conferences with the members to be visited. The pulpit will also prepare for the delivery of messages that will help win and hold the delinquents when they appear at the services, and cause them to become regular in their attendance. When these persons have been brought under the influence of the church, through the patient service of the visitors, they will be held by the winning ways of the pulpit, and the love and helpful service offered by the minister.

It is well to announce the plan thoroughly and repeatedly from the pulpit, and through the local press.

## VII

### A CAMPAIGN CALENDAR

**P**ROBABLY the very first thing to be outlined is the campaign calendar. Determine how long the campaign is to last, and what it is to constitute in the way of special services. It will not do to simply have one special day and let it go at that. This would be disappointing and ineffective. One day may be sufficient at times, but an eight-weeks period is very much better. It demands more thorough preparation and care in execution. The following offers some suggestions regarding the special days. Presuming that your campaign is to begin in the fall of the year, when people are returning from their vacations, and schools are opening, we will use the fall campaign as an example. However, campaigns may begin at any time to suit local convenience.

**SEPTEMBER 14—HOME-COMING DAY.** Your members are all back from their vacations, and this is the day they are coming back to their Father's house.

**SEPTEMBER 28—RALLY AND PROMOTION DAY IN THE SUNDAY SCHOOL.** This is one of the most important days in all the campaign. After the work of the visitors during the week, this should be a great day in your Sunday school, and the attendance should register high-water mark. Make much of it, and it will mean much to your Sunday school and to the services of the church.

**OCTOBER 12—YOUNG PEOPLE'S DAY.** This should be the rally day for the young people's societies, the Junior, and the men's brotherhoods. The success of this day depends upon the effort put forth. Plan big things and reap a large harvest.

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OCTOBER 19—RALLY DAY FOR THE PRAYER-MEETING, THE WOMEN'S MISSIONARY SOCIETY AND THE LADIES' AID SOCIETY. No better thing can be planned for the members than to get them acquainted with each other, and into membership and association with these auxiliary societies of the church. (See detailed program for Women's Day.)

NOVEMBER 2—BEGINNING OF EVANGELISTIC WEEK. Short sermons by the pastor in preparation for the great closing day of the campaign.

NOVEMBER 9—FORWARD DAY. This is the day for a great, appealing sermon on the subject of a forward step in the Christian life. It may be made a great day for decisions for Christ, at both the morning and evening services. The non-affiliated members in your community may be enlisted to become members on this great forward day. Pledge-cards for regular attendance, and the support of the finances, may be signed on this day. Those who are giving nothing will decide to take a forward step in the matter of giving something. Those who are already regular contributors may be able to increase their gifts. Every member of the church and those not members will be urged to take a forward step, that will mean much to their own lives and the life of the church, on this day.

### SOME POINTERS ON THE CAMPAIGN.

Of course the minister is the key-man. This is to be expected. The plan will surely fail without his enthusiastic co-operation and service. The plan contemplates the services of no one but the local church-members. No outside help is expected, and this feature materially strengthens it. Do not permit any one not a member to enlist in the campaign as a worker. God helps those who help themselves, and the church that tries to save others shall herself be saved. The campaign is planned on lines of economy. It will cost far less than an ordinary evangelistic or revival meeting,

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and will be twice as effective. The effect will be seen throughout the entire year to follow.

### SUGGESTIONS.

The plan may extend beyond eight weeks if desired, but eight weeks will be found sufficient for the ordinary congregation. Any less time will be insufficient for the purposes desired, and any more time unnecessary.

The plans suggested are flexible. Use any plans that you consider good. The following suggestions have been tried, and found effective and serviceable:

Advertise the campaign well. If you advertise sparingly, you will succeed sparingly.

Give to each family or individual a card to register attendance during the campaign. This is the heart of the plan. (See sample attendance record-cards elsewhere.)

Give to each person present, a leaflet, every Sunday, bearing on church attendance. A suggested series of leaflets appears elsewhere in this book. The testimony of pastors is overwhelmingly in favor of the wide distribution of leaflets. If the leaflets herein included do not appeal to you, there may be extracts elsewhere that you consider worthy of reproduction in leaflet form. Use them freely. That is one of the purposes of publishing this book. Nothing included between these covers is subject to restriction in the manner suggested.

Send to the absentee members the leaflet for that day, with a letter urging their presence next Sunday. Continue sending the leaflets every week of the campaign to non-attending members. The attendance record shows who attends and who does not. By checking the attendance cards, you ascertain those who were not present, and to these the leaflet and letter are sent by messenger or by mail.

Divide your church community into districts, having about fifteen to twenty families in each district.

## HOW TO FILL THE PEWS

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Appoint the visitors suggested, to go two by two to visit and invite all to come to church.

For the rally day in the Sunday school, adopt a large plan of visiting every available person, old and young, and invite them to the Sunday school.

Plan the services for each special day, so that the services are certain to be attractive. Special music, decorations, ushers, etc., are simple but useful ways of making a service attractive. The seating of special groups together is also worthy of consideration.

Enlist all the helpers you can find in advertising the campaign, in visiting, in welcoming, and caring for the people when they come. These are important features, and, if neglected, will mar your campaign materially.

State and restate that this campaign is not for the purpose of exploiting the preacher, or the church he serves.

The cost of the campaign should come from increased receipts during the course of the campaign. Indeed, if it is properly operated, the receipts should vastly exceed the expense incident to the special printing, and all other special expenses not cared for by the local church budget. It is well to make note of averages before starting the campaign.

Make the slogan of the campaign, "Service to Jesus Christ." Members serving in the campaign are serving him, by helping to increase church attendance. The best service that many members are able to render to Christ is the bringing of other persons, preferably those who are not Christians, into the Lord's house, where they may learn to do his will.

### IS YOUR CHURCH WILLING TO PAY THE PRICE?

The minister must pay the price by working harder, but, by so doing, he also increases his power and influence. He will work harder in the preparation of his sermons, but he will deliver better sermons, and they

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will be more fruitful. The church will be enlarged and made more prosperous.

The officers of the church will need to pay the price of time in attending meetings for the planning of the work of the campaign. Nothing should be allowed to take precedence in this matter, neither business nor domestic duties. Social engagements will be declined. Domestic affairs will take secondary place. It is a price necessary for the success of the campaign.

The officers and teachers of the Sunday school will need to pay the price of more time for visiting in the homes of their pupils, better preparation for their teaching duties, and in general giving themselves over to the purposes of the campaign, in so far as the Sunday school is concerned, for out of the Sunday school will come much of the fruits of the campaign.

The visitors will pay the price of thorough preparation for their important duties. They will need to have placed in their hands, for study, reasons they are to advance for urging church attendance upon those whom they visit. It is not an easy thing to prepare for these visits. They should have a message and know how to deliver it. Lack of preparation is fatal to the friendly visitor.

### SUGGESTIONS FOR CHURCH VISITORS.

The purpose of this campaign is to arouse to a new interest in our church life and work those who are members of the church, but have been inactive.

The church visitor should be kind, optimistic and enthusiastic under all circumstances. Don't argue.

This is not a financial campaign. Its purpose is to appeal to people to first give themselves to the service of Christ. However, if they volunteer to co-operate financially, they should be encouraged to do so, as this is also Scriptural obligation.

People should never be approached in the spirit of faultfinding. They should be made to feel that they are missing a great opportunity to get the best out of life.

## HOW TO FILL THE PEWS

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It should be made clear that the church is not condemning people, but that she loves them, and is making this special effort to persuade them to be true to their Master.

There is a great advantage in being definite. Insist upon knowing what Sunday people will resume attendance at church. Tell them you will watch for them at the door, to greet them. If they are so situated that attendance is impossible, ask them in what way they will co-operate.

Be sure and fill out record cards in every case. This information will be of value.

If people's attitude is unfriendly and they give you no satisfaction, do not scold nor be discouraged; just record the situation on the card.

There is no work more delicate or more important than this. It must be preceded and accompanied by much prayer.

It will help very much if every worker is present at the meetings for report and conference each Sunday evening during the campaign.

## VIII

### RESULTS ANTICIPATED

**I**NCREASED attendance at church service brings help all along the line of religious endeavor. No single department but is strengthened by such increases.

The campaign is so systematic that it makes a distinct appeal to every individual you attempt to reach, whether you reach him in the first effort or not. He knows that you are after him, individually, personally, and that there is no escape.

The idea of a persistent church-attendance campaign will do more toward reviving a dead, dying or decadent church than a revival or evangelistic meeting could possibly do, and it will be much cheaper, measured by dollars and sense.

It will do more lasting good than any similar effort ever undertaken. People will be enlisted in such a campaign who could not be enlisted otherwise.

Church-members who attend church give it the moral and financial support it needs. Those who do not attend church do not, as a rule, support it, either morally or financially.

The best sort of help a church can get is "self-help," the kind only its own membership can give. This is the sort of a "friend indeed" of which the church is in such sore need.

This is not a spasmodic, but a persistent, effort, and the results will show through the entire year.

The circulation of a newspaper is the measuring-rod of its usefulness. Double the audiences of the preacher and you double his usefulness to the world and humanity.

## HOW TO FILL THE PEWS

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People like to belong to a successful organization, whether it be a church or a lodge or other form of organization. Nothing succeeds quite so well as success.

Those without, seeing the success of those within, will want to get in, because of the good impression the campaign will make upon them.

Many churches make the mistake of using only the "old" members in the active work of the church. This campaign will get many new workers busy, and you will begin to find that you have much latent talent in your congregation.

Once started, a church-attendance campaign is as certain of success as water coming down a hill is sure of finding the bottom. The church which enters into the campaign will keep eternally at it, because its work will never be finished.

The most beautiful thing about such a campaign is that it will not work itself. It needs the human element to make it go. It has larger promise than any other activity you could undertake.

There are many things it will not do. Do not expect too much from it, especially in the beginning. Plan your work and work your plan, with faith, courage, patience and persistence, and you will succeed abundantly.

### WHO KILLED THE PLAN?

Who killed the Plan?

"I," said the Critic;  
"I knew how to hit it,  
I killed the Plan."

Who killed the Plan?

"I," the Bore said;  
"I talked it dead,  
I killed the Plan."

Who killed the Plan?

"I," said the Sloth;  
"I lagged and was loath,  
And I killed the Plan."

## RESULTS ANTICIPATED

---

Who killed the Plan?

"I," said Ambition;

"With my selfish vision  
I killed the Plan."

Who killed the Plan?

"I," said the Crank;

"With my nonsense rank  
I killed the Plan."

—*Amos R. Wells.*

## IX

### ATTENDANCE RECORDS

NO campaign of church attendance should be undertaken without first ascertaining just what members attend and who do not attend. This may be accomplished, even in a large congregation, by parceling out the membership among the church officers and active members, not over ten or a dozen to each leader. This should be well organized and kept up for at least four weeks. This will give you a starting-point for your campaign for increasing the attendance at your services. Those who attend regularly will not need the campaign as will those who do not attend with regularity. Once you ascertain to a certainty the names of those who do attend, make a separate list of those who do not come to the services persistently, and start your campaign with view to enlisting *every member* in the services of the church. Many elaborate plans have been undertaken. Some have worked well, and others have not been worked and the efforts have not been successful. However, from experience, I unhesitatingly recommend an *eight weeks' campaign*, carefully planned, the object being to get as many of your *church-members* as possible to attend Sunday school, preaching services and mid-week prayer-meeting during that period. This with the thought that the habit of attendance will become so formed, and the associations so attractive, that attendance thereafter will be stimulated. That this is true is amply evidenced by the testimony of those who have used these plans successfully, as outlined elsewhere. The plan contemplates reaching every member of the church in the campaign of eight weeks' duration. The

## ATTENDANCE RECORDS

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campaign may precede or follow an evangelistic campaign. It will do more good probably following such an effort, reaching all the new members secured during the evangelistic meetings, but it may be undertaken at any time. Some churches begin the "Go to Church" campaign on Easter Sunday, for instance, while others end their campaign on Easter. Some put on a campaign to avoid the *summer slump*, while other congregations plan to increase their attendance during the winter season. In the preliminary campaign, every person who attends the services is asked to register on a card similar to the following:

### ATTENDANCE CAMPAIGN

#### **First Presbyterian Church**

SEPTEMBER 14 TO NOVEMBER 9

---

Name \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

(MARK X UNDER SERVICE ATTENDED)

BIBLE  
SCHOOL

SUNDAY  
A. M.

SUNDAY  
NIGHT

PRAYER  
MEETING

MEMBER

MEMBER  
ELSEWHERE

VISITOR

(MARK WITH X)

---

(YOU ARE EARNESTLY SOLICITED TO FILL OUT THIS  
REGISTRATION CARD. HAND TO USHER OR  
PUT IN COLLECTION BASKET.)

## HOW TO FILL THE PEWS

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This registration card may take the place of the checking of attendants by the officers and leaders, but cards cost money, and in the beginning of this campaign the more personal service that can be secured from church officers, the better for the campaign, and this checking of a few members for their attendance each Sunday and at each mid-week meeting and Sunday-school hour will accomplish a double purpose. First, it will obtain the desired information, and, second, it will insure the attendance of the officer or leader at such service.

Any sort of record is good. On the next two pages are two forms which have been used to advantage. The one with the definite dates has some advantage over the one without any dates. It has a certain definiteness about it which compels the campaign to be waged there and then, and does not admit of any delay.

### AN ADMIRABLE PARISH REGISTER.

Along with the individual attendance record-card, you will need a parish record. The following suggestion comes to us, and we believe it is such a simple, yet effective, record system that we are inserting it here for the information of our readers:

The plan of work that we are using at Kendallville, and that I have used elsewhere, is very simple and quite effective. I have found churches in general have no definite parish list of members and affiliations, and the first thing is to get one. Therefore, we make a list of all "our people" by families—Bible-school folks, members, and friends of the faith. And we make it as follows:

Upon a plain 3 x 5 card we write the husband's name, let us say, and place a straight line before it, if not a member, thus, (—). Underneath, the wife's name, before she was married, and, if she is a member, mark it thus (+). If there are three children in the family, all holding different religious relations to us, we

# ATTENDANCE RECORDS

## “GO TO CHURCH” CAMPAIGN ATTENDANCE RECORD

THIS SIDE FOR MYSELF

THIS SIDE FOR THE PASTOR

DATE	BIBLE SCHOOL	SERVICES		MID - WEEK
		A. M.	P. M.	
First Sunday	.....	.....	.....	.....
Second Sunday	.....	.....	.....	.....
Third Sunday	.....	.....	.....	.....
Fourth Sunday	.....	.....	.....	.....
Fifth Sunday	.....	.....	.....	.....
Sixth Sunday	.....	.....	.....	.....
Seventh Sunday	.....	.....	.....	.....
Eighth Sunday	.....	.....	.....	.....
Ninth Sunday	.....	.....	.....	.....
Tenth Sunday	.....	.....	.....	.....
Eleventh Sunday	.....	.....	.....	.....
Twelfth Sunday	.....	.....	.....	.....

DATE	BIBLE SCHOOL	SERVICES		MID - WEEK
		A. M.	P. M.	
First Sunday	.....	.....	.....	.....
Second Sunday	.....	.....	.....	.....
Third Sunday	.....	.....	.....	.....
Fourth Sunday	.....	.....	.....	.....
Fifth Sunday	.....	.....	.....	.....
Sixth Sunday	.....	.....	.....	.....
Seventh Sunday	.....	.....	.....	.....
Eighth Sunday	.....	.....	.....	.....
Ninth Sunday	.....	.....	.....	.....
Tenth Sunday	.....	.....	.....	.....
Eleventh Sunday	.....	.....	.....	.....
Twelfth Sunday	.....	.....	.....	.....

Mark X under each service attended. Sign and place in basket.

If you are persistent in your attendance, your name will be placed on the “Roll of Honor.”

Name.....  
St. or R. F. D.....  
Date.....

PUT ME WHERE

**Eight Weeks' Attendance**

**This Side to Keep**

(Mark X under each Service attended)

	Bible School	Sunday A. M.	Sunday Night	Mid- week
October 12 . . . . .				
Home-coming Day				
October 19 . . . . .				
October 26 . . . . .				
Rally Day in S. S.				
November 2 . . . . .				
November 9 . . . . .				
Young People's Rally				
November 16 . . . . .				
Prayer-meeting				
November 23 . . . . .				
Evangelistic Week				
November 30 . . . . .				
Decision Day				

Jesus must have known our need of the church or he would not have built it. "Forsake not the assembling of yourselves together."

I CAN BE SEEN

**Campaign, Oct. 12-Nov. 30**

**This Side Place in Basket November 30  
or Mail to Pastor December 1.**

	Bible School	Sunday A. M.	Sunday Night	Mid- week
October 12 . . . . .				
October 19 . . . . .				
October 26 . . . . .				
November 2 . . . . .				
November 9 . . . . .				
November 16 . . . . .				
November 23 . . . . .				
November 30 . . . . .				

Write your Name here

Name.....  
Street No. ....  
Date.....

## ATTENDANCE RECORDS

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mark them accordingly, thus: Mary, 18, (|), letter should be secured, as she is member elsewhere of our church; John, 16, (—|), he is member of some other church away from our town; Henry, 14, (|—), he is member of local church of another faith. Now the record is kept for years very easily. For instance, if the husband becomes a member all we have to do is to mark a down stroke on the dash preceding his name, and we have it recorded, thus, (+). In case Mary secures her letter, the mark is made horizontally, and the record is complete, thus, (+). John is living here without a church home; if he should come to us, it would be easily indicated by drawing the dash on across, thus, (+); Henry's membership is not interfered with, but could be easily recorded should he come with us, thus, (+).

These cards are kept by the minister and turned over to his successor, the plan being so simple that it is easily understood. We may mark telephone number, business, nationality, income, etc., besides the address.

We also have our city districted, with an elder, two deacons and three women in each district, who are the shepherds of the flock. To them are given all the names of our affiliations in that district, and the chairman of that district is supposed to organize his district, appoint extra helpers if needed, and report monthly on printed slips the number of calls made by his committee, new people found, sick, Bible-school scholars found and enlisted, any trouble or problems that may need special attention by the minister. Of course, a flower committee and the heads of all the departments are always special officers to support the needs and demands of the district committees and fill in necessary ministrations when needed.

I might say further that the two deacons are a standing finance committee to collect back dues, distribute cards and missionary literature, etc. The elder in each district is supposed to attend to any spiritual affairs that may be troublesome, while the ladies are always on the

## HOW TO FILL THE PEWS

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lookout for material, work up attendance, and do some Aid work. If this plan is thoroughly followed, the minister will have each day, at first-hand, plenty of work which will be necessary, and consequently effective work. And we have found that new members can not be prevented from coming into the church, for the church will be adding to her membership, daily, such as are being saved.—*W. D. Trumbull, Kendallville, Ind.*

## X

### PASTORAL LETTERS

AT every service during the eight weeks' campaign, some helpful leaflet should be distributed. There has been much good material written on the subject of church attendance. I have taken the liberty, accorded me by the Christian Board of Publication, to include herein reproductions of literature used in their campaign, much of which is in print and obtainable from them at their publishing-house in St. Louis. These leaflets were distributed in the order of their numbers, beginning with Leaflet No. 1. The distribution of these leaflets was preceded by a series of letters sent out over the signature of the pastor, or one of the elders, a deacon, or Sunday-school superintendent or teacher. I include several of the letters which were actually used in a campaign, showing the terms employed to get attention for the campaign. Those who registered each Sunday received the literature at the service, while those who were not present received it through the mail, thus insuring that *every member* of the church received the particular message for the day. In this way, *every member* received a message from the church *every week*.

## Church Attendance Campaign

"Forsake not the assembling of yourselves together, as the manner of some is."

MY DEAR FRIEND:—I am venturing to address you in behalf of the church-attendance campaign which our

## HOW TO FILL THE PEWS

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church is to begin ———. The design of this campaign is to enlist, for a period of at least eight weeks, every member in our church in attending the services of our congregation.

It will begin the ——— Lord's Day in ———, which will be observed as a Home-coming Day. We are making an effort to bring to the services of that day every member of our church. We are hoping to see you at every service on that day. On ——— we shall have a rally in the Sunday school. We plan to break all previous records in attendance. Your help will make this possible. On ——— the young people will have the right of way. On that day we aim to arouse and interest every young person that is in any way related to our church. The week of ——— will serve to emphasize the prayer-meeting, women's missionary society and Ladies' Aid work. Many are the hearts that will be interested in that earnestly active week. We shall conclude this campaign by a series of special services through the week beginning ———, and closing ——— with a great decision service.

For the use of our members we shall furnish a record card. We ask every one to keep a record for this period of his or her attendance and return it to the pastor, who will make out an Honor Roll of all who attended every public service of the church through this eight weeks and put it in some conspicuous place in the building. We hope to find your name on this roll.

Leaflets dealing with important phases of church life will be distributed each week to those who may attend our services and sent to those who may be absent.

I shall depend upon you to co-operate with me in this movement which is susceptible of bringing such a blessing to our beloved church. You are interested in the work of Christ, and will be able to render the church great service if you will join heartily in this campaign for the good of our church and the glory of God. May I not see you next Lord's Day and at every

## PASTORAL LETTERS

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other service of our church for the next eight weeks?

Your brother in Christ,

(To be signed by the pastor or church officer.)

### Church Attendance Campaign

"Teaching them to observe all things whatsoever I commanded you."—Matt. 28: 20.

MY DEAR HELPERS:—In your business you place the emphasis upon that department that yields the greatest returns. Here is the place for the largest investment of brain and heart. You sit up nights working and planning for that department. *Let us bring our business ability to the service of the Master and his church.* God will hold each member responsible for the service it is in his power to render. The Bible school is the most productive department in our church life to-day. It adds more members than all the other departments combined. You know that. What are you doing about it? If you are a Christian and not in the Bible school, you are not doing all you can, and we want you. Our Bible school is progressive, aggressive and successful. We want teachers. We want scholars. We want You!

—— is Rally Day in the Bible school. Will you help us by your presence and help to build up the best school we have ever had in the history of the church?

*We are going forward, and the Bible school leads the way!*

Yours for service,

BIBLE-SCHOOL SUPERINTENDENT.

The following letter was issued by a busy pastor to his people, and was the starting of one of the best campaigns the church ever experienced:

SEPTEMBER 12.

MY DEAR CHRISTIAN FRIENDS:—We are beginning next Sunday, September 14, a very unusual revival in our church. It is a campaign for doubling church

## HOW TO FILL THE PEWS

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attendance, and is to continue for nine weeks. The plans are so unique that you will not fail to take note of them. We hope you will early enlist in this campaign so as to enjoy it throughout.

1. An enrollment of every person present, every week, will be taken at Sunday school, church services and prayer-meeting. A card is enclosed herewith (one for each member of your family), upon which you are requested to keep such record for yourself, and to return the duplicate at the end of the period.

2. Your presence, or absence, will be noted, and we shall speak to you personally, or by mail, about that fact every week. We are going to get acquainted and talk over these matters as never before.

3. Some important literature on the subject of church-going will be given out at the services each Sunday, including the "Weekly Bulletin." If you are not present, we shall have to go to the expense of sending this to you. But this campaign is so important that we shall even go to that trouble, because you must know about it.

4. One of our religious papers will contain important news regarding this campaign in our churches. We have decided to have this journal sent you for the nine weeks, if you are not already a subscriber for it. You will be inspired with the reports of how the plan is working in a thousand churches.

5. The whole church is going to be aroused. Already the more active members are talking about it and becoming enthused. It will be great to be in it. To miss it, or only get in at the last, will be a serious loss to yourself and a disappointment to us all.

6. Next Sunday is "Home-coming Day." This is the beginning day. May we not see you present Sunday morning? Start the record right at the beginning. There will be other special days which will be announced from time to time. Note the enclosed leaflet.

This is a movement for our own home church. It is for the vitalization of our own lives and the enrichment

## PASTORAL LETTERS

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of our homes. Will you not join us in the effort to make it a genuine success?

Sincerely yours,  
F. W. BURNHAM, Pastor.

The following letter was issued in leaflet form, and circulated by this pastor:

MY DEAR FRIEND:—I am writing you in the name and in the spirit of our crucified Lord about your attendance and membership in the church.

You live here and you are a member of the Christian Church elsewhere; you have not taken membership with the local church, or you are not attending the local church—this is to your loss; to the loss of the church; is to the hurt of the heart of the Lord Jesus—your crucified Lord to whom you promised and owe your allegiance. Don't you?

Remember the church is the bride of Jesus Christ, and any treatment you extend to the church is the same as if extended to him.

Let your heart speak and answer to your conscience these questions:

Is it not true that Jesus asks you to confess him before men? You have not done so since moving to this new community, but you have hidden your light under a bushel and have, by your neglect, virtually denied him before the community where you reside. Let your conscience speak on this.

Every Christian needs the help which the church affords, don't you?

Is it not true that you have lost interest in religious things?

Is it not true that you have drifted away from your love and devotion to Christ? Is there not a growing indifference and increasing neglect? I appeal to your conscience.

Is it not true that you are violating the command: "Not forsaking the assembling of yourselves together"? Let your heart answer this. Can you expect your Lord

## HOW TO FILL THE PEWS

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to say to you, "Well done, good and faithful servant; thou hast been faithful"? Have you been faithful? Are you faithful? Do you expect Jesus to lie like a funeral sermon? As long as you are unfaithful to the church you are unfaithful to Jesus. Let your heart speak.

He said, "Be thou faithful unto death and I will give thee the crown of life;" but never did he say, "Be faithful until you move to a new community and then desert me and I will give the crown." Can you expect a crown while neglecting him? Is the deserter the same as the loyal soldier? Let your conscience answer you.

Is it not true that you are restless and unhappy while neglecting him?

Is it not true that you are drifting further and further away from him?

Is it not true that he loves you and wants you as much as the day you were baptized?

Let me ask you, is it not true that a religion that costs nothing, is worth what it costs? Your religion is costing you nothing in service, nothing in responsibility, nothing in prayer for the upbuilding of the church, nothing in help to build it up. Let your conscience speak out loud! What is your religion really worth?

On my knees I pray that your eyes may be opened and that you may see that your immortal soul is in danger; that your religion is growing smaller and smaller, and that you are drifting away from Christ and heaven and that you are causing the heart of the Lord to ache by and from your neglect. Oh, return to your first love!

BENJAMIN L. SMITH.

MOBERLY, Mo.

## XI

### CAMPAIGN ANNOUNCEMENTS

ALL sorts, forms and sizes of announcement cards and letters were used, some printed in several colors, and some printed in only one color. Here are a few samples which fell into my hands:

THE pastor, officers and members of the Vermont Avenue Church cordially invite you and your family, and friends who have no other church home, to gather with us during the GO-TO-CHURCH CAMPAIGN, beginning with HOME-COMING DAY, Sunday, September 14th, and concluding the last week in October.

During these weeks, SPECIAL DAYS of appropriate observance will add to the interest and effectiveness of our worship, which always aims to exalt the Christ and humble his subjects. Any other ambition would not be worthy of the sacred institution which the Lord himself established.

We plead for an opportunity to make a contribution to the life and welfare of your family, and to serve the community and the world in the way that Christ would have this church serve.

Most cordially yours,

ROBERT MOFFET BROWN, Minister.

The above was neatly printed in the style of a formal invitation and sent through the mails.

## HOW TO FILL THE PEWS

**T**HE CENTRAL CHURCH OF CHRIST, located at the corner of Eighth Avenue and Fifth Street, most cordially invites you to attend their Special Services during the Church Attendance Campaign being conducted there.

### **SPECIAL DAYS**

- Sept. 14. Home-coming Day.  
Sept. 21. Girls' Day.  
Sept. 26. Christian Endeavor Trolley Party.  
Sept. 28. Rally Day in the Bible School.  
Oct. 2. Quarterly Meeting of the Congregation.  
Oct. 5. Christian Endeavor Day.  
Oct. 10. Christian Endeavor Banquet.  
Oct. 12. Boys' Day.  
Oct. 19. Mothers' and Babies' Day.  
Oct. 23. Special Prayer-meeting Night.  
Oct. 26. Old Folks' and Home Department Day.  
Nov. 2. Iowa Christian Mission Day, followed by Evangelistic Meetings.

## **"GO TO CHURCH" CAMPAIGN**

"Let us go unto the house of Jehovah."

### **HOME-COMING DAY**

"In my Father's house are many mansions."

### **SUNDAY, SEPTEMBER 20**

Next Sunday is "HOME-COMING DAY" at our church.

Every Member is Expected.

"Enter into his gates with thanksgiving, and into his courts with praise."

Yours for the Master,

Present this card at the door and receive "Home-coming Day" souvenir.

\_\_\_\_\_  
Pastor.

\_\_\_\_\_  
Superintendent.

Our Bible school has a place for every member of your family. Services at usual hours.

## CAMPAIGN ANNOUNCEMENTS

### Post Card

PUT  
ONE CENT  
STAMP  
HERE

#### Our Message for You

We want to invite you to our church services next Sunday. It is "Home-coming Day" and **EVERY MEMBER IS EXPECTED**. Special services in keeping with the day, including a **BIG BIBLE SCHOOL**, and a "Home-coming Sermon" in the morning, and we will be disappointed if you and yours are not with us.

In the Master's name,

THE PASTOR.

P. S.—We will be on the lookout for you.

This space for the address

### "GO TO CHURCH" CAMPAIGN

#### WOMEN'S DAY

"Lord, Thou hast been our dwelling-place in all generations."—Ps. 90: 1.

SUNDAY, OCT. 4

"Oh come, let us worship and bow down; Let us kneel before Jehovah our Maker."—Ps. 95: 6.

#### Next Sunday is WOMEN'S DAY at our church

Every Woman and Girl of every family who is physically able is expected to attend

Automobiles will be provided for the aged and those not able to come without conveyance, if you will telephone the pastor or any member of the committee on attendance.

This church offers a welcome to the stranger, and a permanent church home to all who have no other religious affiliations.

In the name of the lowly Nazarene.

Pastor.

Superintendent.

OUR BIBLE SCHOOL INVITES YOU TO VISIT IF YOU ARE NOT  
A REGULAR ATTENDANT

## HOW TO FILL THE PEWS

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### "GO TO CHURCH" BUTTON.

Some churches used the "Go to Church" button to good effect. Children especially like to wear badges, and the "Go to Church" button, which is cheap and durable, serves a good purpose. Especially is this true where all the churches in a given community join together to make a "Go to Church" campaign a success in every church. These buttons may be secured as low as \$1.50 per hundred from the church publishing-houses.

### THE CALL-TO-CHURCH CARDS.

"The most expensive thing about a church from any viewpoint is *an empty pew*." This is the way Dr. William T. Ellis begins one of his famous publicity talks that have been used as display advertising in the newspapers.

An article by Dr. Ellis in last year's Supply and Equipment Number of the *Sunday School Times*, entitled "Publicity—A New Arm of the Church," attracted widespread interest, and requests came in for the "Call-to-church Cards," some of which were shown in the article. On the next page is given, in reduced size, one of these cards. Seven others have been prepared, and a circular showing a reproduction of them can be had from the *Sunday School Times*. Dr. Ellis, who has prepared these cards, is a widely known traveler and journalist, and has made a special study of this big subject of church publicity, a subject so large in its possibilities that a special department devoted entirely to it has been organized by the Associated Advertising Clubs of the World.

The cards are printed on fine tinted post-card stock, size  $3\frac{1}{4}$  by  $5\frac{1}{2}$  inches, and the price has been kept low in order that they might have a wide circulation. They are just the thing to place in hotel mail-boxes, distribute in stores, office buildings, and to use in the church neighborhood.

## CAMPAIGN ANNOUNCEMENTS

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The prices of the cards in lots of not less than 300, as announced by the *Sunday School Times*, are: Printed with the Invitation, "Post Card" on the reverse side, 75 cents per hundred, postpaid, ready to be stamped and addressed. Printed on one side with the Invitation only, 50 cents per hundred, postpaid. Printed on both sides with the Invitation on one side, and your church notice on the reverse, \$1 per hundred, postpaid.

These cards will help to fill the empty pews. Try some of them in your neighborhood and watch the results.

### The Acid Test of the Church

The business of the church is threefold:

*She Leads Men to God.*

*She Organizes the Friends of God.*

*She Sets Her Members to Doing Good in the World.*

These **three** things the church is doing all over the world and in **every** community in the country.

You share in the church's benefits.

*Why not share also in her work and responsibilities?*

## XII

### LEAFLETS

THESE are a few of the leaflets that were used successfully in the campaigns before referred to. Others may be used to advantage. The circulation of any brief, crisp printed messages relating to any phase of the Christian life will be found to be good:

#### Why Come to Church?

As you read these lines do not think they are intended for some awful sinner who is sadly in need of the teachings of the church. You are the one—no matter who or where you are, or what your occupation or station in life is—you are the one invited and urged to come to church regularly. All the church work others may do, however enthusiastic and earnest and well directed their efforts, will never make up for your absence. They may accomplish a great many things for the church and for humanity, but they can never accomplish the particular good which results from your attendance.

Nobody will ever be able to fill your place. It is there for you, and you only. And so long as you stay away, the church will ever remain incomplete in its effectiveness.

You remain away from church services now because you prefer to. You've tried going and you evidently found it less attractive than something else—than perhaps lounging about home. You stay away on the assumption that somebody else will go, and the church can still maintain its organization. And you are partly

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right. The church will go on—only a little more slowly.

The church doesn't need a thousand other persons. It needs you. And it will always give more in return than you can ever do for it. If you give up a little worldly pleasure for the sake of the church, you can be sure that it will repay you many times over in real happiness.

Do not say, "That's all true, but—" Anybody can give some sort of leaky excuse. You are the one to come, and now is the time.

Down through the ages the church has been the civilizer of men and of nations. The men and women who support the church are the best people of every community. The church has always been and is to-day the living exponent of decency and good government. The church is the power-house of religion. God is the power just as electricity and steam are the power of the physical world. That is what Saint Paul meant when he said, "The church is the fulness of him that filleth all in all." In either case, however, the power must be brought down and harnessed to the machinery of every-day life.

What are you doing for this power-house of religion? Not, mind you, what is it doing for you? That question is easy to answer.

The church is making your business or work possible, making your place of abode tolerable, and making your home safe. And every banker and baker and candlestick-maker among us knows this is true.

*Faith, hope, love*—these three come from the power-house of religion, which is the church. Think, then, how all-important the church is to your every-day life. You live by the church. You could not be induced to live elsewhere. And so long as you remain in civilization you can not escape the good fruits of the church.

What are you doing for the church? Are you just keeping it in sight as the seabirds keep a ship in sight, waiting for something to be thrown to you? Are you content that the church should solemnize your marriage

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and that of your sons and daughters, baptize your children, visit your sick-bed, and hand you, when you leave this world, into the arms of God? Are you content to accept all this and still not show your appreciation by attendance upon the services of the church? Are you fair to shift the responsibility of the church entirely to others? Would you in any other walk of life accept the benefits of any other institution, year in and year out, and still refuse to assist it in any way?

How can you help the church? First and foremost by your attendance. Begin at once. Your presence in the power-house of religion will increase its power.

COME TO CHURCH!



### Lest We Forget

"I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth" (Acts 13:47).

The church is the greatest institution for moral and spiritual ends in existence. The church is the salt of the earth. History tells us what human society at its best estate was before the church began her beneficent career, and we have no reason to believe that it would be any better now than it was then, if it were not for the activity and influence of the church of the living God. The church has given an infinite and independent value to every human soul; she has protected childhood, elevated womanhood, and sanctified motherhood; she has abolished serfdom and slavery, dissipated superstitions and purified morals; she has organized benevolence, propagated truth, and has passed on the torch of learning to coming generations; she has developed a great host of noble and heroic souls who have been helpers and friends of mankind. It is due to the church that the race in its march has not fainted and fallen and died. The church has been as rivers of water in a

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dry place, as the shadow of a great rock in a weary land.

The church is the body of Christ, and her mission is to carry on to completion what he in the days of his flesh began both to do and to teach. Our Lord was a *prophet* and spoke for God. He revealed the Father and spoke of his love and goodness and patience and of his concern for the redemption of the lost. He taught us what we need to know about the kingdom and what we must do to enter it. He set forth the work of the Holy Spirit in the world, and in the heart and life of the believer. He abolished death, and brought life and immortality to light through the gospel.

The church is the pillar and the support of the truth. The church is to speak for God, even as her Founder did. She is to teach men what to do to be saved from sin; how to conduct themselves in business and in politics and in all the relations of life how to regard and use their possessions; she is to teach the truth of Holy Scripture as to marriage and divorce. The church is the custodian of the truth that is able to make one wise unto salvation through the faith that is in Christ Jesus, and she must proclaim it near and far to the end that all men everywhere may be informed concerning all that relates to life and godliness.

Christ was a *priest*. The priest was appointed for men in things pertaining to God, that he might offer up gifts and sacrifices for sin. The priest interceded for the people. It is said that Christ is able to save to the uttermost all who come to God through him, seeing that he ever lives to make intercession for them. The church is to continue Christ's priestly mission. The church is a priesthood and is to offer up spiritual sacrifices acceptable to God, through Jesus Christ. Her members are to pray for one another; for all who are in positions of peculiar difficulty and danger, for those who occupy lonely fields, for those whose hearts are made sick by

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apparent failure or hope deferred, for those who are sick and faint and ready to perish. They are to deal gently with the erring, to lift up hands that hang down, to strengthen feeble knees, and to make straight paths for the feet, that the lame be not turned out of the way, but rather that they be healed. They are to bear one another's burdens, and so fulfill the law of Christ.

Our Lord was a *king*. He is represented as going forth conquering and to conquer. On his head are many diadems; on his vesture the words, "King of kings and Lord of lords." He shall reign from pole to pole with undivided and undisputed sway; all kings shall fall down before him; all nations shall serve him. The mission of the church is kingly. The church is to manifest the spirit of self-control and to discipline its members if they walk disorderly. She is to go forth in the Spirit of her living Lord and subdue all things. Her weapons are not carnal, but spiritual and mighty through God to the pulling down of strongholds. The kingdom of the world is to become the kingdom of our Lord and his Christ, and it is the office of the church to bring this to pass. She is to carry the gospel of salvation to every kingdom and tongue and tribe and nation and people on the globe.

Christ loved the church and gave himself for her. He purchased her with his own blood. His love for the church should be the measure of our love; his estimate of the church should be our estimate. Every member of the church should be loyal to her interests, should attend her services, should pray for her without ceasing, should give liberally for her support and extension, and be zealous for her honor and world-wide triumph. The language of his heart should be: "If I forget thee, let my right hand forget its cunning; let my tongue cleave to the roof of my mouth if I prefer not thee above my chief joy."

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### When Were You at Church Last?

Many church-members would be surprised to know they had not been to a church service for a year, or two years, or even five years. Yes, even for ten years. We are not now speaking of invalids or old people. Yet these people would be highly offended if the church roll were published and their names did not appear. Some day these people will need the services of a minister and then they will send straight for the pastor of the church (or the pastor of some other church) and never have a twinge of conscience *that they have not done one thing in years to keep a minister in this town.* If every body had treated the church and the minister as they have treated them, *there would not be a church or minister of any kind whatsoever in this town.* We might expect this from people of the world who are not supposed to have much conscience on church matters, but from those who claim to be members of the church, surely better things are expected. These people seem to regard the minister as a convenient and respectable appendage to society to have around when they are in extreme need, as in sickness and death. When the parent or child or wife or husband dies, they suddenly remember that they are members of the church, and call upon their minister for his services. Or if their conscience should protest that they have no claim upon their minister, they would seek an outside minister and find comfort in the thought that he did not know their cruel neglect of their own minister. Surely the minister has some rights that should be respected. The claims of love have fallen dead on these hardened souls, and *perhaps this finger of shame will, like a surgeon's knife, cut deep enough to cure.*

"Can't I live a Christian out of the church?" "Yes, my friend, just as easily as you can make a fire with one stick. Look at that wood fire. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove and put them singly

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on the ground, and see how quickly they are black and dead.



### Doubling the Preacher's Power

Doubling one man's power is the same as employing two men. Any church can do it. It can be done by making it a matter of conscience to attend all the public services. Empty pews take the heart out of the speaker. If those whose business and duty it is to be at the services are conspicuously absent, his power is reduced one-half. It may be that members are weary or troubled or careworn. It is always easy to find a plausible excuse for remaining away. One should not harbor such a thought for an hour. He should go without respect to his feelings. It will do him ten times as much good to go as to stay away. The exertion approaches heroism and brings its reward. In many churches the second service is a problem. The fault is wholly with the membership. If they will make it a point to turn out and assist with their presence, there will be no problems. Sometimes influential members remain home Sunday evening and then condemn the minister because he does not fill the house, and work for his dismissal. If they went and helped attract the outside community, there would be no lack of auditors and no need of a change of ministers. There are few ways in which a people can do much to multiply their preacher's usefulness as by standing by him in all the services. Without their presence and co-operation he is a shorn Samson. Christian people should not only come to church, but come prepared to enter into the spirit of the services. They should not come after having saturated themselves with the Sunday paper. Rather should they come after a season of prayer and communion with God.—*A. McLean, Cincinnati, O.*

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### Church Attendance an Element of Strength

"I have no expectation that I will ever be able to destroy Christianity as long as vast multitudes of people attend the churches one day in every week." In the judgment of the brilliant, but immoral and unprincipled, Voltaire, one of the sources of the hold Christianity has upon the race is the weekly meetings of its votaries for worship in the name of Christ. That his judgment was well founded can hardly be doubted. Indeed, the arch-enemy, the prince of this world, himself seems to recognize in the habit of Sunday worship at church an element of Christian life and vigor, and there is no one Christian duty or practice which he seeks more persistently to undermine.

Your Lord wishes you to be regular in your attendance at church. He wishes this for your own good. He knows that while you cling to this habit there is little danger that you will become estranged, but that the idea of remaining a faithful Christian while neglecting the house of God is a delusion. It is of vital importance that you keep the Lord's Day, as the Lord's Day, not for your personal pleasure, but for his honor and his work. Nothing but sickness or insurmountable hindrances should keep you from your place in the sanctuary. Are you tempted to spend the day in idleness at home, to spend it visiting or receiving visitors, to spend it on excursion or in the parks? Say to the tempter, "Get thee behind me, Satan!" As long as you are faithful to the church worship you are almost sure to be safe from the enemy. When you become careless you have already started on the road that leads to the downfall.

## XIII

### GENERAL SUGGESTIONS

**M**ANY a church is known as "The Friendly Church" because it pays attention to the stranger within its gates. The following suggestions are worthy of more than passing attention:

#### WHAT TO DO WITH STRANGERS.

Always consider yourself as the host; the stranger is the welcome guest; treat him so.

You should make the advances in a cordial and friendly manner.

Ascertain, if you can without being too persistent, the name and address of strangers for the pastor. Write the name and address on a card, and any fact, "Recently moved into our city," "Member of church elsewhere," etc., and hand to the pastor.

Introduce the stranger to others, even if you must ask both names to do so. Do it, anyway.

Try to answer all questions which the visitor asks.

Tell them about your Bible school, and ask them to attend it.

Tell them of the other departments of your church work: Missionary, Ladies' Aid, Endeavor, prayer-meeting, your hoped-for work for boys, your training-class, and all the work you are doing.

Do not "knock" or criticize your church before strangers. People will measure you largely by the attitude you manifest toward the church. Have a good word for the church, for the minister, for the sermon, for the music, for the people, and the stranger will form

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a good opinion, both of the church and of you. When you "knock" they will think you have a sore spot. The same spirit of love which prevents you from criticizing your own family before strangers should keep you from criticizing the church to strangers.

Did you think to put a hymn-book in the hand of the stranger when the service began?

Did you remember to invite the stranger to come again?

"Be careful to entertain strangers, for thereby many have entertained angels unawares."

### HOW TO MAKE THE SERVICES ATTRACTIVE.

**CLEANLINESS.** Nothing is more beautiful than cleanliness. Begin the campaign by a house-cleaning party. Have the ladies and a few men designate a day; come with your lunches and mops and brooms, and make the house all beautiful within. Make needed repairs; use paint and varnish, and it will richly repay you, in the attractiveness of the house. We should insist that the janitor keep the church clean.

**BEAUTY.** After the building is cleaned, it can and should be made beautiful—stove polish, carpet, rugs, flowers and plants all used with good taste—and the house will be made attractive in beauty.

**VENTILATION.** Many a sermon has been weakened in power by bad ventilation. If you have a man of sense, put him in charge of the ventilation; do not leave it to the janitor.

**USHERS.** Have you a head usher, who is on hand twenty minutes before the hour of service, and who never leaves his place near the door until all the congregation is seated? He is the Reception Committee, to greet every stranger and turn him over quietly to an usher, who will seat him near the front and place a hymn-book in his hands. Welcome strangers graciously, but not offensively.

**THE SERVICE.** Let the service be well planned, and

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each one know his part in it before the hour of beginning. Make the service beautiful by its orderliness and its reverence. Let all things be done in decency and in order.

Nero once said: "I wish all Roman people had but one neck, that I might cut off all their heads by one blow." If all our sins against public worship had but one neck, that one neck would be irreverence in God's house. If we can destroy that, all the rest of the beauty of holiness will be added unto us. Let us be reverent.

Let every member feel that you are in your own home, and greet a stranger just as you would greet him if he came into your parlor. You make the advances; you greet the stranger cordially; you try to make him feel at home. So do in the church.

If you do these things, you will give to the church the beauty of cleanliness, the beauty of flowers, the beauty of orderliness, the beauty of reverence, the beauty of worship, and the beauty of hospitality to strangers.

## XIV

### HOME-COMING DAY

WE turn now to the details of special days. Certain preparation is essential to a successful campaign, even for a single special day. In planning for "Home-coming Day," bear these thoughts in mind.

The church may with perfect propriety be regarded as, in a very true sense, the home of the Christian. There he meets his God and Father, and partakes of his bounty. On "Home-coming Day" every member of the congregation is asked and urged to appear in his place in the sanctuary. In every congregation there are those who absent themselves from the house of God without sufficient reasons. Either the weather is not favorable, or there are home duties that seem to require their attention, or there are visitors to be entertained, or they themselves are invited to a feast somewhere. There are no home duties that can not be postponed for one day. It has been demonstrated that one who works six days in the week accomplishes more in life than one who works seven days. If there are guests in the home, the proper thing is to bring them to church. The service will do them good, and they will respect the family that honors God and observes his day. Those who live where it is not easy, can, by putting forth special effort, attend on that one day. That will make it easier to attend regularly. The benefits to be enjoyed will be so great that they will feel impelled to exert themselves to attend more regularly than they have been doing.

Many people, both in the country and city, have automobiles, and their number is increasing daily. It is

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said that the automobile tempts people to neglect the house of God. Christian people in the city go out to see the country, and the country people drive into the city on the Lord's Day. The automobile should be pressed into God's service. It should be made a means of grace, not only to the owner, but to many others besides. It should be used to take the family to church, and not only the family, but the aged, the poor, the sick and afflicted, and those who live at long distances from the church, who would not be able to attend otherwise. I have known of owners of auto-trucks loaning them for the purpose of taking men, women and children to church services and the Sunday school, not for a single day, but week after week. Members who own machines can make a number of trips back and forth between the homes of aged or afflicted members on these special days, and bring joy and gladness into the hearts and racked bodies of these followers of the Master. Here is a great opportunity for those whom the Lord has prospered.

The church may be decorated with flags and flowers, the fruit of the fields being placed on the rostrum, and the whole atmosphere of the sanctuary surcharged with the goodness of God. Special music should be provided where possible. If the day is well advertised, many who are not Christians will attend.

Through the kindness of friends, I have been able to gather the following series of suggestions for sermons and preparation for home-coming. These will be found very helpful to ministers in making their plans, and preparing their sermons for this great day.



### Coming Home to the Father's House

One of the best uses of home-coming after vacation is to share the new life it has given with the church and especially with those who have stayed at the work. In this way the vacation idea is dignified and saved from

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the sordid aspects of a mere dissipation. All experiences must be transformed into spiritual life if they are not to be lost. The oil of the heart must be burned for the light of the world.

A speedy and glad return to the worship and work of the church will make a good impression upon the community. It will convince all that those who have gone and come back really love the church and hold it amongst the most cherished of all earth's institutions. Making one's self over by vacation should mean making one's church over by a new devotion to it. With every higher climb into a larger life we should baptize our church with nobler affection.

There is a spiritual chivalry in this home-coming to the Father's house. There is something of gratitude in it and a brotherliness toward those who have remained during the stress and burden of responsibility for the work of the church and the good order of the community. There are those who never get a vacation. They come and go amid the same scenes for years so long it wearies the memory. Some can not go because they must watch with loved ones who are in the valley of the shadow of death by reason of sickness or old age. Some can not go because of business demands. Some are serfs of circumstance. Their struggle for daily bread is so insistent and so nearly a draw that their backs may not be lifted from above their tasks a single day lest the enemy gain the determining advantage. All these must take trips in feelings of fellowship with their friends who do go, and get freshened interest in life through the presence of those who have the larger liberty and are not chained to shop, office or job by grim necessity. The greatness of human nature and the unnoted heroes of life are many, touching and sublime. Those who stay at home cheerfully keep the fires on the altars of the church ablaze, and Sunday by Sunday the golden censer of the angel of prayer carries into the Great Presence sincere petitions for "friends, brethren and relatives who are seeking rest, health and peace in

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the mountains, by the seaside, in sequestered places of beauty or in distant lands." There is thus a fellowship not affected by space, broken by distance, nor dimmed by time. A new valuation of church membership comes when such an unwritten, unexpressed and generally uncounted obligation is honored in joyful acknowledgment of fellowship by the home-coming in the Father's house.

It is often the case that those who are absent, and who bear the church on their hearts, are able to gather valuable ideas for higher efficiency in church work. Some new plan of organization may be discovered. A beautiful hymn not heard before may be brought home to be introduced. Little stories of heroism which adorn the pages of the real book of life, like flowers that bloom in unseen places or gems that gleam far down in the unfathomed caves of ocean, may be gathered. A gentleman who had leisure and a taste for travel made it a rule to visit churches and gather all the good suggestions he could for his own. He made note of every idea, hymn or practice he thought would enrich it. The pastor was always glad to see him come home, and the people joined in welcoming him on his returns because he could add some beautiful and helpful thing to the common church life. Needless to say that the church became noted for its tasteful physical adornment and for the spiritual charm of its services. As the flame converts everything into its own red, eager life, the heart of a Christian should make every fine experience an addition to the life of his church.

No other reunion means more to the church than its home-coming days. In a way every one has been on a vacation. The lines have been loosened and the pace slackened. But at the home-coming the old, glad key is struck again and all the church toned up to it, as the orchestra to concert pitch. Here are the note and prophecy of the work and life of the coming year. New visions have been seen and everybody girds himself with suitable resolutions and fitting consecrations for a

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better start in the greatest work in the world. With the fresh sight of dear and familiar faces aglow with the fellowship of the hour—like the halo painters put about the heads of the saints in their pictures—every one tastes again the sweetness of church life at its best. Those who have been absent on vacations bring something of the atmosphere and scenes through which they have passed. The freshness of the country clings to them as light hovers about a flower, and in their coming it is easy to imagine the bird songs at sunrise. In the presence of others we feel the strong, restless energy of the ocean, and its tonic breezes seem to play upon our faces. The children's cheeks are blooming with the roses, and in their hair is tangled the gold of the sunbeams. By being near to nature and nature's God each one has added greater strength and charm to his personality, and these he brings for the good cheer of all the rest and to add to the might and effectiveness of his church. Such meetings kindle enthusiasms which never die. The best of your after-vacation experiences will be the home-coming to your Father's house.



### A Prayer for "Home-coming Day" Service

On this day, O God, we lift to thee a united prayer for thy blessing. Bless this church. The very building has been hallowed by the presence, the devotion and faithfulness of many of thy servants who now dwell in "the house not made with hands, eternal in the heavens."

O Lord, our God, interpret for us to-day our own deep desires. We look with reverence upon the motives and aspirations, the faith and the love, that spring within our own hearts; for these fruits are not our own. Such spiritual vitality as we possess comes from deep-lying roots. Out of a past made memorable by the steadfast devotion of our fathers, and out from thy living energy, comes the "life of the Spirit" within us. We therefore reverently praise thee and return thee

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thanks. Be thou our Saviour and Upholder. Make us aware of moral and spiritual facts and conditions as they exist within us and about us. May the prophetic vision and the prophetic passion for righteousness be ours. Help us to meet the issues of the present with adequate faith and foresight. Save us from dull apathy and wicked indifference. Make us glad to put our hearts and hands to the program of Christ, and baptize us with grace for his name's sake. Amen.—*Albert Boynton Storms.*



### A Scripture Lesson for "Home-coming Day"

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Behold, O God our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

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O Lord of hosts, blessed is the man that trusteth in thee.—Ps. 84.

This Psalm was written evidently under circumstances of some deep sorrow or anxiety which had caused absence, and that a constrained absence, from the tabernacles of the Lord. The Psalm further describes the going up of the pilgrims of Zion to the temple of Jerusalem, and the increasing blessing that they felt in communion with one another, journeying all toward Jerusalem.

1. What is the position of affairs as appertaining to the interpretation of this Psalm? There was private worship then as now. Many of the Scriptures of the Old Testament enforced that duty; and there is public worship now as there was then, with all the Old Testament lessons carried forward, and all the New Testament lessons adding on their special edification and example.

2. In the New Testament the great rubric of public worship is this: "Wheresoever two or three are gathered together in my name," says Christ, "there am I in their midst." And we have this additional command in the words of the apostle: "Forsaking not the assembling of yourselves together, as the manner of some is." We urge these things because of two classes of men: (*a*) First, because of the careless and the thoughtless who think they can live, but know that they can not die, without the means of grace, and who seldom, if ever, attend the house of God. (*b*) Another class consists of some amongst our own selves who are so spiritual in their own mind, or in their own understanding of themselves, that they have no sympathy for those that are without, despise anything like material or concrete methods for conducting the worship of God, and esteem building, systems, forms, and all externals, as nothing worth at all. In enforcing upon the careless and the thoughtless the important duty of public worship, you include the importance of private worship; because those persons who neglect public worship are almost

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sure to neglect private worship too; whereas those who attend private worship are those that most value and appreciate the public worship of God in the communion of his people.

3. In the dispensation of the Spirit in which we now live amid all the spiritual demands of the New Testament church, God still has appointed and approved of the outward and visible means of grace. Is it by dreams and visions that God makes known his mind to us? No, but by his holy word, which is a book—a book, a tangible, real, genuine, veritable book, so far external as to be a book printed on paper, and printed with ink, just as other books are, and that is the way in which God communicates whatever of his mind we have ever attained.



### The Value of New Beginnings

There is a need in every life for new beginnings. There come times when we have to relax, and let ourselves down, and let some things go. This is especially the case during the hot summer months. But we can not remain in that state. We need to gather ourselves together to rally our scattered forces, to pick up the fallen threads of things, and to resume the work that has been dropped. After the summer holidays the schools open, business men get into harness, life falls into the old grooves, the machinery is geared up, and everything begins to hum.

Growing out of the vacation habit, which has become a necessity in the stress and strain of this busy age, there has arisen within the church a special need for making a new beginning at the opening of the fall and winter work. This need has found expression in the introduction of Rally Day—which has become the real beginning of the ecclesiastical year. And whether that day be specifically observed or not, the thing that it stands for must in some way be emphasized. As the scattered hosts return to their accustomed places there

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must be a girding of strength for new beginnings.

The ancients recognized the importance of beginning well; they said, "To begin is half the work." "The beginnings of a work stand for the whole." "What's well begun is half done." "The principal part of anything is the beginning." "A bad ending follows a bad beginning." This garnered wisdom of the past we can not afford to despise. The value of new beginnings, and of good beginnings, we can hardly overestimate.

The significant thing is that we can begin anew. This shows that life is full of hope; that it holds within it boundless possibilities. Any day we can rearrange the whole scheme of life, and make it altogether different from what it has been. It is not the whole truth to say:

"Our past still travels with us from afar,  
And what we have been makes us what we are.

We can make a new start. We can get away from out past. We can initiate change. If we have done wrong, we can repent and begin over again; if we have blundered, we can learn lessons from our mistakes; if things have gone wrong, they can be straightened; if they have been marred, they can be mended. One of the great lessons which Bergson, the French philosopher, is teaching the present generation is that life is plastic and that any time new changes may be made, which is just another way of saying that life can have new beginnings.

In every department of life we have to start over again in order to freshen things. Life will become stale and unprofitable if things are allowed to stagnate. No business man can keep up in the race unless he adopts new business methods. Everywhere the old order changeth for the new. Nothing remains the same. We are ever being confronted with new issues.

"New occasions teach new duties,  
Time doth make the ancient good uncouth;  
He must upward be and onward  
Who would keep abreast with truth."

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Now, this is just as true of the church as of every other department of life. The church needs to do things over. She needs to rewrite her creeds; she needs to translate the eternal truth into present-day modes of speech; she needs to see things from new standpoints; she needs to make new adjustments in order to solve the perplexing problems which she is now facing. If she keeps by the old methods, she will inevitably fail. She must let go of old things and take hold of new things, and be all the time making fresh beginnings.

But it is not enough that there should be new beginnings. Every new beginning should be a better beginning. It should mark progress. It should be upon a higher level, and should be characterized by loftier aims, clearer visions, more definitely settled purposes. An artist was asked, "Which is your best picture?" He answered, "My next." That is how it ought to be. We should always be outstripping ourselves, always improving upon the past, always forgetting the things which are behind and reaching forth to the larger things which are before.

Progress is the distinctive note of Christianity. The changes which it prophesies are changes for the better; for brass is to be given gold, for iron silver, for wood brass, for stone iron. Things are to be on an ascending scale; life is to be increasingly enriched. In the Epistle to the Hebrews, which contrasts the old with the new, the keyword is the word "better." There is the promise of "a better hope," "a better covenant," "better promises," "better sacrifices," "a better country," "a better resurrection." The outlook is largely towards the future life. It is different to-day. Christian hope is now centered upon a better type of manhood, a better church, a better world. It is looking confidently forward to better things, it is moving confidently forward to better things. The church may halt at times in her forward march, she may go into camp, but she is sure to renew her march and press forward into battle.

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For any one, therefore, to take his place in the church is to connect with a great world movement. We are still at the beginning of things. We do not face a sunset, but a sunrise.

"If twenty million summers are stored in the sunlight still,  
We are far from the noon of man, there is room for the race  
to grow."

We live in an unfinished world. Everything is in the making. If the doctrine of the fall means that things had a bad beginning, the doctrine of redemption means that they have a new and better beginning. The coming of Christ was a new beginning in history, his coming into the soul is a new beginning in life. "Behold," he says, "I make all things new." And not the least among the blessings which he has brought to us is the new world which he has created, is the opening of new fields of service. In the answer to the new calls which he is making, life may be constantly renewed, and every day be made a rally day. This is the thought of Susan Coolidge in her familiar lines:

"Every day is a fresh beginning,  
Every day is the world made new;  
Ye who are weary of sorrow and sinning,  
Here is a beautiful hope for you,  
A hope for me and a hope for you

"Every day is a fresh beginning;  
Listen, my soul, to the glad refrain,  
And, in spite of old sorrow and older sinning,  
And puzzles forecasted and possible pain,  
Take heart with the day and begin again."

—James M. Campbell, D.D., in the *Christian-Evangelist*.



### The Spiritual Element in Church Attendance

The spiritual conception of religion in relation to the worship of God in his sanctuary has never had a more wonderful presentation than in Israel's hymn-book, the Psalter. "One thing have I asked of the Lord, that

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will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the day of trouble he shall keep me secretly in his pavilion; in the covert of his tabernacle shall he hide me; he shall lift me upon a rock." The Polychrome Bible gives us a suggestive and striking version of this remarkable passage from the twenty-seventh Psalm: "One thing of JHVH I crave, this is my longing; to dwell in the house of JHVH all the days of my life, to gaze on the loveliness of JHVH, and to visit his temple in the morning. For in the day of trouble he hides me under covert, with the shelter of his tent he screens me, he lifts me up high on a rock."

1. The Psalmist craves the sanctuary in the morning-time of his Sabbath because it was a place of beauty. The temple was beautiful, but the God worshiped there was more beautiful still. What he saw in the house of the Lord was the beauty of the Lord, the loveliness of Jehovah. The longing for the courts of the Lord's house, so often expressed by the prophets and psalmists of Israel, was not simply and merely a desire to go to church, as we would express it, but an inward craving for communion with God, for the contemplation of his character, in the place where he disclosed himself to his people. As the hart thirsted for the water brooks, so the devout souls thirsted for the spiritual fountains which Jewish faith and feeling located in the sanctuary of the temple, because it was the place appointed for a peculiar manifestation of God's presence and power to his people. The temple was magnificent, costly and beautiful, where every pious Israelite delighted to go; but when the writer expresses it as the desire and purpose of his life to dwell in the house of the Lord all the days of his allotted time, it was the aspiration of a godly Hebrew to live perpetually under the government of God, and in living touch with him. It was the beauty of the Lord and the loveliness of his goodness, and not the attractiveness of the

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temple house, that drew the heart of true Israel to Mt. Zion. God is the perfection of beauty because he is the perfection of character. He is wise, and wisdom is beautiful; he is good, and goodness is beautiful; he is morally perfect, and moral perfection is beautiful. The Psalmist longed to gaze upon his loveliness because he was love. Jehovah satisfied the heart and the sense of moral perfection in man as a beautiful scene in nature satisfied the eye. The same old motive that took the Psalmist to the temple "in the morning" should take the Christian to the house of God to-day that he may contemplate the beauty of holiness and the loveliness of Jehovah, with a holy and persistent purpose of making these qualities his own. We should go to the house where prayer is wont to be made that we may behold the beauty of the Lord, and become morally and spiritually beautiful ourselves.

2. The Psalmist longed for the house of God because it was a place of inquiry. "And to inquire in his temple." It was not a place of controversy, for inquiry and controversy are not the same. The pious Israelite went into the sanctuary to worship and also to increase his knowledge of God. He went up to the house of the Lord to be taught of his ways and to walk in his paths. It was then, as it is now, a place of instruction and meditation; of inquisition into the deep things of God. An inquirer is a seeker after truth; a debater is one who already possesses the truth—in his own estimation. The human mind in the attitude of inquiry admits its lack of sufficient knowledge; in the attitude of controversy, it has solved the problem and wants to show other people how. Tolstoi declared if men spent as much time and strength in trying to learn the truth as they do in trying to prove that they already have the truth, the world would have more truth and less controversy. Those who make their only appeal to the logical understanding in preaching the Bible, do not preach the Bible at all. The religion the Psalmist talks about was not an intellectual system supported by an

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appeal to logic, but spiritual truth supported by an appeal to the spiritual intuitions of the soul. What the old colored man called " 'spute" is fatal to moral growth and equally fatal to spirituality. The disputer of this world is a fossil in the first place, and an unspiritual man in the second. Controversy and the controversial spirit close the mind to new light; the spirit of inquiry opens the mind to new truth and keeps it open. Investigation in quest of truth and right must go on, and so must discussion of vital issues, even in the temple of God, but it must be in the spirit of devout inquiry, not of dogmatic dispute. We must come into the house of God to learn, to be instructed, to acquire a knowledge of God and his will concerning ourselves. The man who fails habitually to go up to the mountain of the Lord's house to be taught of his ways, and to walk in his paths, will neither grow in grace nor increase in the knowledge of the truth. Withholding himself from habitual contact with the divinely appointed means of grace, he must face the tragedy of spiritual emasculation and certain death.

3. The Psalmist longed for the house of God, not only because it was a place of beauty and a place of inquiry, but because it was a place of safety. "For in the day of trouble he hides me under covert; with the shelter of his tent he screens me; he lifts me up high on a rock."

Concealment in the thick foliage of the wilderness, in the covert of the hills, or among the high rocks of the mountains, was the Hebrew metaphor borrowed from military life in their own land, to express the protecting care of God over his people. The inviolability of Jerusalem and the temple as the symbols of the divine government over Israel, was a prime doctrine of the Hebrew prophet. He was a religious statesman who insisted that the will of God should be the nation's law. No enemy would enter the portals of the Holy City, or successfully invade the land, if it was faithful to the holy One of Israel. The destruction of Sennach-

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erib's army was a glorious vindication of the prophetic conviction that Jerusalem faithful, was Jerusalem impregnable. This is true to-day, and has always been true, of the individual, the community, the church, the nation: righteous, invincible; worldly and wicked, God withdraws his protecting promise and power, and destruction is sure. Eternal safety for the soul in the church of the Firstborn, and greater security for the welfare of mind and body than elsewhere on this terrestrial ball. A character in "Silas Marner," seeking to educate a boy in the beauty and mystery of the spiritual life, took him to church, as the place where he would "hear good words." It is the atmosphere of sweetness and light created by these "good words" that makes the services of the sanctuary so necessary to the welfare of the soul.—*J. J. Haley, Acampo, Cal.*



### The Church is Worth While

Is it prudent to be frank? Aren't we half afraid to be honest and speak what we believe to be true? Is it not a fact that the church, to scores of members, means nothing more than an easy pillow on which to rest their dying heads? Its work and needs never get a serious moment of their time. Many never attend a service, except to accommodate some faithful relative who may be their guest. Others consistently serve the pastor and church at every meal, as a kind of critical hash for the poisoning of their children's souls.

In the white light of prosperity, when life is at its flood-tide, many members disregard the house of God altogether, but when face to face with death, they crave the ministries of the church. They ignore the preacher as some necessary evil until the last sad rites are pronounced, and then they practically demand that he construct a flowery bed on which their selfish souls can fly home to God.

To study carefully church life as it exists to-day, is

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to be forced to ask, "Is the church worth while?"

However foreboding the outlook may appear to the casual observer, the student of history is obliged to acknowledge that the church is worth while. In fact, in the last analysis, it is the one organization really worth while. The best in all other institutions prospers because of the church.

Christ, the holiest among the mighty, who turned all the currents of history into new channels, designated the church as his body. When announcing his deity as the church's foundation, he also declared that the powers of darkness should never overcome it. The body will ultimately complete the purposes of its divine Head.

The church is the temple of the Holy Spirit. We live in the age and under the reign of God's Spirit. He must have a proper body through which to do his work.

The church is a congregation of the called out. Its mission as such is twofold.

1. It stands for the regeneration of the individual.
2. It stands for the transformation of human society.

The scope of this program includes the world, and its aim is to better the conditions of every man, woman and child. We can not overestimate the mission of the church as a force in regenerating the individual. Still, we must more and more understand its work in the transformation of society.

The church has the stupendous task of correcting outstanding evils in every sphere of life. No field known to man holds out such rich returns to converted souls and trained minds. There is nothing so replete with possibilities which challenge the strongest and best as the social program of Christianity.

What are the things which make the church worth while?

We will pass by its glorious achievements and inspiring program and consider first some of its more tangible resources. I wish we could get an accurate estimate of

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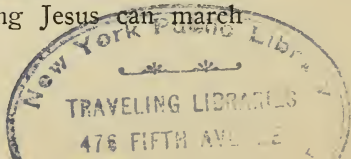
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the material resources now under the influence of the church in the United States, Canada, Great Britain and Germany. The vast sum of wealth in these countries which should be under the command of the church, is sufficient to meet all needs in the conquest of the world for Christ. The annual revenues of these four countries are more than twice the revenues of the entire heathen world. Their exports are one-half the exports of the whole world. The yearly bank deposits in these countries amount to more than the missionary gifts of Protestantism during four and a half centuries.

It is estimated that more than one-sixth of the people of these four countries are members of the Protestant churches. On this basis, their share of the combined wealth would be near \$50,000,000,000. I believe the vast majority of multimillionaires in the United States are communicants of some church. The material resources of the church are beyond our comprehension. To consecrate and use these resources makes the church worth while.

A more valuable asset is what the church has in life. The cleanest lives, keenest intellects and most sympathetic hearts belong to the church. The broad-minded, big-hearted, far-seeing men of every walk in life gladly own fellowship in some church. The silent powers of the home which shape our destinies, renew their strength at the shrine of the Master of life. Tall, sun-crowned, God-loving men of affairs are being actively enlisted in the great movements for men. Our most promising young men and women are definitely associating their lives with some phase of Christian work. Bright girls and boys are feeling a strong impulse to dedicate their all to causes in which the deepest interest of mankind is vitally concerned. This alone makes the church worth while.

Again, the whole world has swung under the control of Christendom, during the last one hundred years. Our knowledge of nations and their conditions is almost complete. The messengers of King Jesus can march



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into every country to-day. The awakening in Asia can be traced to Commodore Perry's treaty with Japan in 1854. The marvelous transformation in Korea, Japan and China finds its explanation in the spread of the principles of Christianity. The call to the church to-day is loud and urgent. The gospel lighthouses that encircle the world are silent sentinels telling of the worth of the church. But, discarding all these things, valuable as they are, let us take our stand on that which makes the church of greatest worth.

More powerful than men, money and means, is truth. The church is the pillar and support of truth. The church alone possesses the vision of right and duty. It alone breeds a contempt for hypocrisy. No other organization has the moral qualities necessary to attempt the conquest of the world for righteousness. The solitary adaptation to meet the absolutely irrepressible needs of life is found only in Christianity. No one has ever been able to stay an idea. The church has ideas that make for progress and for human betterment. The transformation in China is the working out of a Christian idea.

The church has the golden record of sublime sacrifice. Nothing is more powerful than the deeds of heroism, bathed in the blood of the martyr. Gather the people of God about the camp-fires of the early church. Let them read the unsealed record in the book of martyrs. It fires the soul with new zeal. The light from the stake calls for unselfish service. The apostles and their immediate followers go undaunted to death. Listen to the roll-call of the Middle Ages. Wycliffe and Oldcastle of England, Huss and Jerome at Prague, Joan of Arc in France and Savonarola in Italy. Did they believe, suffer and die for naught? The great company of all centuries is calling to the church to-day.

Is the church worth while?

Come a little deeper into its inner spiritual meaning. All great hearts and minds believe in God. Our Father is with us. Beyond the reach of our farthest effort

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God is at work. His perfect will is unfolded in the annals of history. Certainly, we are unable to fathom the meaning of God's movements in all the affairs of men. But God works along definite, eternal lines, and truth will ultimately triumph.

I wish we might scan the depths of our lives for a personal consciousness of the presence of God's Spirit. He is making real the rich provisions of Christ in bringing our sinful souls back into the likeness of our Father. He is the heart of Christ's body, sending the blood of life into every member. Christ's promise, uttered for the encouragement of the heart-sick apostles, should thrill us to-day as never before.

"Lo, I am with you alway," is like the voice of the Eternal, speaking to every child of God.

The church has the power of prayer. Theorize as we may, about fixed laws, it is as natural for the normal soul to pray as it is for the healthy man to breathe. The attitude of heart and mind gained through prayer is the greatest force known to man in meeting persistent temptation and in overcoming stubborn difficulties. Only through prayer can we make decisions that decide destinies.—*Ernest C. Mobley, Amarillo, Tex.*



### "The Whole Family at Church Together"

One of my elders said to me several years ago: "Do you notice that very few of our families occupy the same pew in church any more?" I counted next Sunday, and could enumerate them all on the fingers of one hand. More than this, I said to myself, I can count on the fingers of two hands all the whole families at church service, barring those homes with no available children.

This was food for reflection. My college and seminary training had nothing in it about the family and the church, but it struck me that here was undeveloped territory, here was opportunity. Investigate your church

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families, study your church roll, and you will be appalled when you discover how few of your families are even fairly well represented in the services of God's house.

We were beginning "a full church-house campaign," and the idea percolated through my mind, "Why not have a 'whole-family day' in the campaign?" As we began to plan for it, it became evident that it was destined to be one of the great days of the church life. The preacher began to prepare himself to meet the occasion in the pulpit, for we realized that here was the opportunity to emphasize the divine relationship between the home and the church. The Bible-school superintendent caught the idea, and he offered a Bible to the largest family present. We appointed special committees to bring in our families. Many whole families who had not been in God's house together for years, were there that day around the Lord's table, and the reunions were happy ones. In the church service we had the whole families stand, in sections, and mentioned their names publicly. Just following this, one of my elders prayed for God's blessing on these families, and we felt that heaven was very near. It was a blessed day. The Spirit of God hovered very near, and the life of the church was greatly enriched. Since that time, we have "whole-family day" in the church each year, in one form or another. Why not? We have our great rally days in the Bible school. We stress special features then, and we build them into powerful institutions. The morning worship around the Lord's table is the vital need of every Christian's life, and we need to stress those features which will bring him there, for many "forget." Too, the family life needs this spiritual refreshment. The jarrings in many homes would be at an end could we gather the whole group around the sacred table each week.

In "ye olden time" the father paid for a pew and in it assembled his family with him. The family grew up a spiritual unit. Our pews are free now, as they should be, but the laxness of too many of our families

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in relation to the church house and its worship is distressing indeed.

The Protestant church can never become the conquering host God means she shall until she takes a more vital grip upon the family and the home. The Roman Church numbers her people, not by individuals, but by families. I asked a priest how many members he had. "Well," he said, "I can't just tell you, but we have a few less than four hundred families." Shall we be less wise in our generation?

The special day will bring many happy experiences. I can yet see the beaming face of a mother whose five sons stood with her. Three of them were married, and had come from different parts of the country for the family day. Another mother in Israel, with fifteen of her children and grandchildren, happily graced our services. Another mother and father with babies in their arms and boys and girls at their side—in all, eleven—were there consecrating the wee ones and the large ones to the King's service.—*John P. Sala, Buffalo, N. Y.*



### Family Worship

The world had its infancy as do all things. Families must come before nations, and so family worship was the first religious institution. The father naturally stood at the head of it. He was the natural prophet, priest and king. He must instruct them about God and their history and he did the prophet's work, and then some one must officiate at what we call the "family altar," and intercede for those of his house, and so he was priest. He commanded his household and punished and rewarded, and so did the part of king and lawgiver. God appointed all this as the system. With the father's filling this office, it was certainly a patriarchal dispensation. And for twenty-five hundred years this first social worship continued and was that out of which grew the kingdom and the church in later ages. Let it be empha-

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sized that while other institutions have been introduced by divine authority, the family worship was by none of them abolished or superseded. Because it is founded in the marriage relation, family worship will continue until that relation is abolished. Very naturally, the fine old father, prosperous and able in administrative ability, would be highly esteemed, and when his children married they would still group about him for his guidance and support, so that an Abraham, Job, and others, would be most conspicuous figures in this family-worship system. They would stand between their families and God as later Moses stood between a nation and God, and Christ between the world and God, but with varying power and influence. We notice how the first-born son naturally comes to the place of importance in the absence, or inability, of the father to lead in the family worship, and how, because of his responsibility and additional expense, more of the inheritance would be given unto him. It thus became the custom to give to this first-born son the greater portion until a law of primogeniture such as exists in the kingdom of Great Britain to-day was prevailing far and wide. The blessing of the first-born was the infancy of prophet, priest and king, and to be looked upon with greatest respect. So when Esau sells it for a mess of pottage, the almost beastly grossness of the man shows his unworthiness. Christ is the "First-born," and we look to him as our "Elder Brother," acting for the primal Father in this dispensation as the Prophet, Priest and King.

This first social worship must go on. This family worship is the foundation of the Christian kingdom, or church-worship system, and dependent upon it for its highest efficiency. The Bible school can no more take the place of the father as a prophet than a crutch can take the place of a sound leg. The Bible school may help the family instruction and worship, but can not become a substitute for the family worship, no more than spectacles can take the place of eyes, but can help them. Oh that fathers could see the virtue in the

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family altar! It solves a hundred family problems. My earliest recollections are of a father pleading with God through Jesus Christ to help him to raise his children for the highest good. The young people were called in from the parlor to join the family worship. Every night of the week the family worship was the chief order of the day. It made the atmosphere of the home, sanctified all family relations, made friends only of those who were of like mind, and weeded out the others, and forever fixed Christ in our hearts.

Satan attacks the vital things of the church and family, and hence has brought down the family altar as one of the most vital and strategic institutions of God, and the oldest divine ordinance. How long before God's people will realize the unspeakable wrong, and re-erect this precious altar, no one knows, but each Christian family should regard it as one of the greatest of privileges and honors to have one in the home.—*Wm. Ross Lloyd, Lexington, Ky.*



### Why Go to Church?

Because the church is the tabernacle of the Most High, and God asks you to worship him there.

Because the church has always been the symbol and place of worship.

Because he specially promises to meet you there.

Because you need the help the church affords.

Because others need the help your example affords.

Because the church, yourself, the community and the nation would soon lapse into barbarism.

Because the fellowship of God's people is the best fellowship on earth.

Because if you abandon its fellowship and leave the church, it breaks the promise of your having the Holy Spirit (Acts 2:42).

To abandon the fellowship of the church is the

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same as to abandon the apostles' doctrine, or to abandon prayer.

Because when you stay away from church you abandon the Lord's Supper and trample underfoot his dying request: "This do in remembrance of me!"

Because to stay away from church persistently is to take the first step in apostasy.

Because it is disobedience to the word of God: "For-saking not the assembling of yourselves together, as the manner of some is."

Because it is disloyalty to the church and to your brethren, as much as it is disloyalty to the home if a man abandons his home and family.

Because Paul says (1 Cor. 11:30) that those who neglect the Lord's table are sickly and weak.

Because there is more rest for mind and body to change the whole tone and current of your thought by going to church than by lying around the house, in the old rut. Try it.

Because your family and your neighbors are reading you more than they are reading their Bibles, and what you think of Christianity is shown more by what you do than by what you say.

Because God can not say "Well done" when you have not done well. "It is impossible for God to lie."

Because you are not dealing fairly with your brethren and sisters, leaving them to carry your part of the church work as well as their own.

Because church-going is largely a matter of habit, and you will be happier, wiser, healthier and more honest with God and with your own soul and with Jesus, if you form and maintain the good habit of regular attendance at church.

Because you owe something to the minister in the way of moral support. If you stay away, you say to everybody that you do not care for the ministrations of the church, and you weaken and belittle his work.

Because in staying away you lose interest in the apostles' teaching, in the fellowship, in the breaking of

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bread, and in prayers, and some day you will find yourself lukewarm (Rev. 3:16). (Is it so to-day?)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service."

## XV

### WOMEN'S DAY

**I**T is a fine thing to remember our mothers each year, and wear a white carnation in their honor. But why should we not also remember our wives and sisters, and future wives, by an appropriate day of religious services in our churches? We think such a suggestion is most timely. We believe it is opportune. We know of nothing which should so appeal to our churches at this time, when our women are bearing such burdens and suffering such sacrifices in the world.

#### HISTORY OF WOMANHOOD.

“And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, . . . she shall be called woman, because she was taken out of man.”

#### WHY A SPECIAL WOMEN'S DAY? -

Because, in the first place, woman is entitled to recognition equal with man in church affairs. Her place in life bespeaks it, her position in the home requires it, and the tendency of the times demands it. She is certainly doing her part in the spreading of the kingdom of our Lord through the channels of the church. In the second place, our women in many

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instances are bearing the burdens of the local churches. If we want anything done which requires time, patience and industry, we call on the women. They possess the three necessary elements which make for success in church work. The aid societies of many churches are their beacon-lights in times of financial storm. The missionary organizations composed entirely of the women of the church in many cases hold up the missionary light of the congregation, else it might not be held at all. This does not take into consideration the hundreds of tired mothers who perform their religious duty in caring for the growing family and the home nest, while others attend church services.

### OUR DEBT TO WOMANHOOD.

Down through the ages, woman has been the civilizer of men. The best person in any home is the woman. She has always been, and is to-day, the leading exponent of decency and good government. She is the powerhouse of the home. Her power is brought down and harnessed to the man and the children of the home, and governs their every-day lives. Her motto is "Faith, hope and love," and the greatest of these is love. Woman performs a wonderful service to all mankind. Often without much co-operation, she exerts great power for good in the world. What are you doing for the elevation of womanhood in the world of religion? Do you believe, with some of our brethren of the non-missionary persuasion, that she should be seen and not heard, or do you believe that she has a worthy place side by side, at least, with the men of the congregation?

### WHAT ARE YOU DOING FOR WOMANHOOD?

Not, "What is womanhood doing for you?" That is not difficult of reply. Are you content to let the women sew, cook, dust, sweep, nurse the sick, and bear the children, and deny them recognition in the services

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of the church? Even worse than this, are you willing that your share of the responsibility of the church should be shifted to their tired shoulders? Is either proposition fair to them? Would you be willing to accept woman's contribution to the world from a man, and refuse to do a man's duty in return? We think not. You can discharge a portion of your obligation by attending church services on Women's Day. You can assist more by making it easy for the women of your home and community to attend church that day. You will lift a tremendous burden from the hearts of the church people if you will do everything you can *every Sunday* to see that all the women of your home and community get away to church, taking the entire family with them. Most of the women will do this if given half a chance.

### A SUGGESTION FOR THE DAY.

Every church entering into the "Go to Church" movement will want to make as much as possible for permanent growth on this special day. A canvass of the community, and a liberal distribution of the invitation post-cards, will bring out a large attendance of women. The Sunday-school class or classes for women should be ready to care for increased attendance. There may be a special talk to women at the Bible-lesson hour. At the morning church service, the ladies' societies may have charge, furnish such portion of the program as may be possible, with special reference to enlisting the women of the church in missionary work. Or the pastor may preach on the subject of woman's work in the church. Such topics as

"Jesus Christ and the Women of His Time."

"The Women and the World To-day."

"The War in Europe and the Women of America."

"Women and Their Relations to the Church."

"Civilization's Debt to Christian Women."

Various other topics will occur to the preacher, but

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these are offered here to stimulate his thought on the subject.

The women may sit in a body in a section of the church, if this is desired. This can be a grand service if it is carried to a successful conclusion. Then, in the evening, for an hour before the service, or in the afternoon, if more convenient, get all the women of the church together into a "Women's Council" meeting. Here will be the missionary enthusiasts, the women of the Aid Society, the Circle women or girls—the various organizations of women will all be present, and the program might profitably be a heart-to-heart talk with regard to a closer co-operation between the women of the church. Form some loose-fitting organization, if need be, and arrange to meet each Sunday, or second Sunday, thereafter. One week the meeting may be in charge of the Aid Society ladies, at which their work of social service, their plans and programs for the future, may be presented. The next meeting may be in charge of some other agency, and so on, until you get around. You will find plenty of topics for consideration, and plenty of able speakers for those topics, for your meeting doubtless will be considering the vital problems of life.

### THE EVENING MEETING.

This may be in charge of the women of the church. The choir may be women, and a woman may preside. The various women's organizations of the church may present their respective tasks to the congregation, and a keener appreciation of women's work in the church will certainly result.

### GOOD-NATURED RIVALRY.

Men's Day is coming soon. Send out the women to bring in the women. Issue a challenge to the men. Have more women attending on Women's Day than

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the men have on Men's Day. Have as good programs as possible. Bear heavily upon the matter of attendance. Get every mother, sister, wife, sister-in-law, friend and woman of the community to attend church services on Women's Day. It will be great.

Observe Women's Day. Get all the women of the church and community to be present all through the day. Have great services for the recognition of woman's work. Have a council meeting, if you can. It will bear fruit if you have it. Then altogether pull for a bigger and better church than ever.

### OTHER SPECIAL DAYS.

Other special days are suggested, and the program of Women's Day is a fair sample of the sort of program which may be prepared for all such days.

## XVI

### THE MID-WEEK MEETING

THERE are many who agree that the mid-week meeting is the spiritual thermometer of the congregation. If it registers low, the church is not thriving. If the reverse, the opposite is true. The following suggestions for the improvement of this service by the "Go to Church" movement will be found especially helpful:

#### ADVERTISING THE PRAYER SERVICE.

Of course, make the traditional announcement from the pulpit, but try having some bright young man or woman make the announcement for you, and have it made in a bright, interesting way, showing hour, subject, leader, and any special features that will be in the meeting, of music or otherwise. In the "Church Bulletin" let the announcement be such as to show the meeting worthy of a place in the plans of the members of the church. A good advertisement always makes the reader want the article advertised.

A large announcement on manila paper, placed on an easel in the vestibule of the church, would attract attention.

A local notice in the daily paper of the smaller town would be a reminder, but it should be carefully written, and say something out of the routine wording, or it will only help smother the meeting in an awful monotony that now hangs over it like a pall.

#### SECURING AN ATTENDANCE.

Here is the rub. Try this. Have a card printed reading:

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### THE PRAYER-MEETING BAND.

Desiring to help forward our church, and realizing the need of supporting the mid-week prayer-meeting, I hereby pledge myself to be present every Wednesday evening, unless prevented by some reason which is not merely an excuse.

This pledge is conditional upon its being signed by fifty or more persons.

Signed.....

Have a Prayer-meeting Committee appointed—men and women. Do not forget the young people, and let a large part of the work be done through them and by them.

Have eight assistants appointed, and give each of these a list of five names of persons who are available, on account of location and circumstances, as regular attendants, but who do not attend, and urge your assistants to visit these people and secure their attendance, if possible. Change the list of assistants quarterly.

Try the contest plan. Assign the meetings for a month to a certain group in the church. Let that group have the charge of program and all details, and see to it that that group has the best attendance they can secure. Keep a record of each meeting, and at the end of the month make the average for that month. Let it be publicly posted as their record, and so through the list of groups, and at the end of the period let the winning group be banqueted by the remaining groups.

Let the schedule be something like this:

January—The Board of Officers will have charge of the prayer-meetings for the month; make their own programs; advertise; use their own methods for securing attendance. Keep an account of the number, and at the end of the month let the average for the month be ascertained and announced and placed on exhibition on a large sheet of manila paper, which will also receive the records of the following months.

February—The Ladies' Aid Society to have charge and keep records.

March—The pastor might take this month and show the church a model.

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April—The Christian Endeavor Society can take April.

May—Let the missionary society be responsible for May.

June—Let the Sunday school have June, and let the members of the school be enthusiastic.

In the first prayer-meeting night in July let the results be announced, and the day of the picnic or the night of the banquet be announced.

If this plan, faithfully followed, does not bring results, you might as well telegraph for the relatives.

### WHAT OTHERS SUGGEST.

"I send postal cards to those I think ought to attend."

"I pledge my church officers to attend and bring others."

"I depend on variety in the program."

"I talk prayer-meeting among my people."

"Make them promise when they join the church that they will attend prayer-meeting weekly."

"I put some hard work into my preparation. Hold only one hour. Begin and close on time."

"I advertise the subjects. Make as careful preparation as for a sermon."

"I have frequently an attractive soloist and advertise."

"We take up any theme, religious, literary, artistic, musical, and make a social evening of it."

"I give the people something to do, making much use of their varying gifts, and make it a heart service."

"We have dinner, usually fifteen cents a plate, and generally have a baptismal service; then the devotional hour, and then the Bible-school lesson for the next Sunday—thus combining social, physical, spiritual and intellectual pleasure, all for fifteen cents."

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"I honor the prayer-meeting in my announcements, and in my plans for it."

### HOW TO SECURE VARIETY.

All the above suggestions tend to give the desired variety and to keep the meeting out of the ruts, but there is infinite variety yet to be discovered and used. Try some of these old and new plans:

1. Have a new leader every week.
2. Have Bible readings, on selected topics, once a month.
3. Try a round table once a quarter—questions and answers.
4. Make much of the music. Have a young people's choir on the platform.
5. Write personal letters to some people, giving them something special to do at the next prayer-meeting.
6. Study brevity in your own speaking and recommend it to others by your example.

### WHAT MR. MOODY SAID.

Mr. Moody is quoted as saying that where one preacher fails in the pulpit, fifty fail in the prayer service. He recommended: 1. Get the people close together. 2. Let the room be well ventilated. 3. Have some good singing. 4. Special prayers in special meetings. 5. Let the presiding minister give little more than the keynote. 6. Give out the subject at the previous meeting. 7. Do not scold the people who come on account of those who do not come. 8. If you are discouraged, do not let the people see it. 9. Do not have a formal address, nor anything else formal. 10. Avoid debates. 11. If your people will not take part, go and see them about it alone, and do not scold them, either publicly or privately. 12. Be punctual in opening and closing. 13. Be sure you are going to the meeting in the Spirit of the Lord. 14. Let all be done in the name and in the spirit of service, to honor the King.

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BEECHER IN HIS "YALE LECTURES."

Mr. Beecher gave two lectures on the prayer-meeting in the course. They occupy fifty-nine pages. Boiled down, they say: The prayer-meeting promotes fellowship, prevents censorious judgments, strengthens mutual helpfulness, discovers mutual needs, develops power in the congregation, reveals possible men for the ministry, makes truth more personal, and enriches the gifts and graces already possessed by the people. Prayers and speeches should be cut short, if necessary. Speeches should not be stale nor entirely devoid of thought. Begin and end promptly. Watch the singing. Use a room that can be filled. Command variety. Choose subjects of common life or conversation. A social atmosphere must prevail. I sometimes do not speak until the end; then I sum up.

SOW BOUNTIFULLY.

Avoid the prayer-meeting killer—the man who makes the long speech or the long prayer every time he gets a chance. "Cut and dried addresses" are out of place, and too much formality is equal to a refrigerator. The minister may come in with his coat all "buttoned down before" and speak to no one, and kill the meeting, or, if a friendly man, he may come and greet each with a handshake and a few pleasant words and make glad the hungry hearts of his people. The way you do a thing is quite as important as the thing you do.

A good social meeting will have these characteristics: Punctuality, animation, variety, informality, brevity in exercises, good singing, a spirit of sociability, and a spirit of prayer. How to attain these desirable qualities is the question. There is no royal road; no patented plan. As before said, these plans for building up the various parts of the church work require nothing so much as hard work, perseverance and prayer. Sow bountifully, reap bountifully, is the inexorable law.

## XVII

### THE CAMPAIGN IN ACTION

THE following testimony of pastors who have participated in the "Go to Church" movement in the past is offered for the encouragement of those who have yet to inaugurate a movement within their churches. The plans worked by these pastors are those suggested in this book, with necessary modifications to suit local convenience or conditions. That the plan succeeds will be readily apparent from a casual reading of what these ministers have to say:

#### Attendance Campaign in South Akron

We began the attendance campaign on the appointed date. We started in to work. We were not disappointed in the results. We formerly thought of a houseful only when we had some special occasion, but our campaign brought a full house as a common thing. Our prayer-meeting attendance increased until we had to go to the auditorium. Our Bible school had an average attendance of 327 for the nine Sundays. This included Rally Day, when we reached the largest attendance in the history of our school. At the close of the campaign we held a week of evangelistic services, which closed with thirty-one additions. From every point of view, this was the best meeting we have ever had in the church. It is my sixth meeting in six years. Two hundred and seventy-two have been added in the six meetings. The South Akron Church was never better prepared for a great service for the Master than now.—*W. G. Loucks, Akron, O.*

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### General Interest Augmented

The church-attendance campaign has been of great benefit to Central Christian Church. Our attendance at both morning and evening services has increased about one-third. We have had an increase also in additions, and the general interest in the work of the church has been greatly augmented.—*Claire L. Waite, Cincinnati, O.*

### Many Added During Campaign

From the beginning of the attendance campaign, there have been additions each Lord's Day, ranging from four to eleven. The audiences have been larger than for several years. October 26 about 125 young people, whose homes are elsewhere, but are now in Lincoln for a time, were entertained in the homes of the church. The financial canvass has met with good response, especially on the missionary side.—*H. H. Harmon, Lincoln, Neb.*

### "Boys' Day" Too

The special days in the church-attendance campaign are attracting big audiences. Men's Day was inspiring. The men sat in a body and I spoke to them on "The Challenge of the Church to Men." On Young People's Day the young folks marched into the church in a body, singing "Onward, Christian Soldiers." It was great. Say! you forgot the "Boy." We have "Boys' Day" next Sunday.—*T. L. Lowe, Columbus, O.*

### A Great Decision Day

Our church-attendance campaign came to a glorious close November 2 with the observance of Decision Day. There were ten added to the church. All were adults, and all heads of families but two. This makes 171 additions in our ministry of two and a half years here.

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Our Rally Day in the Bible school during the campaign had an attendance of 360, and the collections on the day amounted to nearly \$100. It has been a great thing because it has placed the emphasis on that feature that should always be emphasized.—*R. M. Talbert, Slater, Mo.*

### Perfect Records at Angola, Ind.

We are concluding the attendance campaign, and I want to thank you for the plan and the excellent literature. It has been a great success. It has done great things for us. A large number of the people made perfect attendance, and many others missed only one meeting. We will follow it with a revival meeting beginning next Lord's Day. The pastor of the church will do the preaching.—*John R. Golden, Angola, Ind.*

### Ninety-nine Per Cent. Gain

During the church-attendance campaign the services of the church have showed marked gains. The prayer-meeting increased 99 per cent. Last Wednesday night 177 were in attendance.—*W. Garnet Alcorn, Monroe City, Mo.*

### Put Us on Our Mettle

The church-attendance campaign has rendered a service to our churches. It has been a great help to us. It has increased our audiences, restored indifferent people to active service and put our people on their mettle.

We worked a tithing campaign along with it with good results. We sent out each week a piece of literature on tithing. We also had printed special slips of the same size as the literature of the church-attendance campaign. These call special attention to the various departments of our work.

Now that the records are being turned in, it is interesting to note the story they tell.

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Such a campaign, faithfully worked, will help any church.—*F. E. Smith, Muncie, Ind.*

### Conscience on Church Attendance

Our church-attendance campaign has done the church good. We have had a large increase in the Sunday morning service and now we are having a good increase in the evening service and also in the mid-week service. Good results can only come by keeping at it continually, and a church-attendance conscience must be formed. I believe that this is one of the valuable features of the educational campaign on church attendance that you have outlined.—*C. R. Stauffer, Norwood, O.*

### New Life in Every Department

The church-attendance campaign has been a success here at the First Church. Our attendance has almost doubled and the interest was more than doubled. There is new life in every department of the church. It has paid us.—*C. H. Barnett, Rochester, N. Y.*

### Irregulars Made Regulars

The church-attendance campaign has been noticeable in the Glenville Church of Cleveland in many ways. Not only has it made regular many of the irregular ones, but it has caused them to go to church when out of the city. I have been away three weeks during the month of October, and the audiences have kept increasing in both church and Bible school.

We hope to make these results permanent. I will write results of Decision Week.—*O. L. Hull, Glenville, Cleveland, O.*

### Additions Every Sunday

I am delighted with the results of our attendance campaign so far. Everything about the church has taken on new life. We are having additions almost

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every Sunday. Had fourteen during October and two last Sunday, with the promise of more to follow. Our fiscal year closed October 31. The report from the board last Sunday showed the church in better condition than it has been for years. We closed the year with all our rent expenses paid, or provided for, and the people generally enthusiastic over the future prospects. I am building me a new home, and, so far as a preacher can consider himself settled, I am settled. Whatever is your next forward move, count me in on it.—*F. N. Calvin, Waco, Tex.*

### Prayer-meetings Doubled at Hopkinsville

Attendance campaign continues to do us good. Results in the prayer-meeting are especially gratifying. Both attendance and interest in this service doubled.—*H. D. Smith, Hopkinsville, Ky.*

### Interest Quickened Everywhere

Our church-attendance campaign at North Yakima has resulted in splendid success. I combined with it a special series of sermons for Sunday evenings, and the audiences have grown steadily until last Sunday, when our great building was filled, up and down, the largest regular audience I have ever had in North Yakima.

Prayer-meetings have been doubled and interest quickened all along the line.

This has been a great program. It came a little too early for us out here, but it has done great good. I feel such a campaign every year would be fine.

I am at Walla Walla for a meeting with W. W. Burks, and will know final results after my return home.—*W. F. Turner, North Yakima, Wash.*

### All But Six Reached

Our church-attendance campaign has proven successful. There are 158 families represented in the

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Paris Church. Of this number, 152 have been represented at some time or other during the special effort. The general attendance and interest in the church have grown to the extent that pastor and people are much gratified.—*Frank W. Allen, Paris, Mo.*

### A Thrill of New Life

Our attendance campaign was a success, notwithstanding the large number of bad Sundays. We had only two good Sundays, as I remember, during the entire campaign. However, it did all departments of our work good. We had quite a number of additions during the campaign. I congratulate you on projecting this timely move, and anticipating the great need of the church to-day. I am sure that it will send a thrill of new life through thousands of congregations.—*J. T. Ogle, Paris, Tex.*

### Steady Increase in Attendance

We have followed the church-attendance campaign, using all the literature suggested. It has produced a steady increase in attendance at all services. We closed the campaign November 9 with Bible-school rally. We had a furious blizzard which cut Bible-school and church attendance in the city's other churches in two. We went one hundred beyond our usual attendance and had a large church attendance. The campaign is a success.—*E. P. Wise, East Liverpool, O.*

### Continuity of Thought and Effort

We closed our campaign of church attendance with a week's meeting with home forces as previously announced, with five confessions—all adults. We would have had others, we think, as the interest was growing—until the blizzard struck us, and we closed the seventh night.

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Inasmuch as others have taken in hand to write at great length about the good accruing to the churches from the campaign of attendance, I want to say a few words about the good coming to the preacher. It has been the means of more efficiency in the pulpit because of a number of reasons. It has meant continuity—continuity of thought and effort. It has made the task of sermon-making easier because there was something definite to aim at; not like shooting at the whole flock, nor drawing the bow at a venture. The evangelistic aim at the close has lent enthusiasm to the whole period, the climax coming at the close.

We took efficiency as our theme, and all the way through we rang the changes, first as a general topic, then the local congregation, then the individual. Two sermons on efficiency in preparation for the future life. On Sunday evenings we preached from Acts.

May the Lord bless this campaign to the greatly extending of his kingdom, and may we not stop with this effort, but continue the exertion of every effort for the Christ in our power, that he may be crowned Lord of all, and over all.—*J. A. Alexander, Falmouth, Ky.*

## XVIII

### FRUITS OF THE CAMPAIGN

#### In Retrospect

**L**OOKING back to the date of the beginning of the "Go to Church" campaign in most churches, it is well to make a tabulation of the definite results that you can say have accrued as a result of your labors. It is well to ask yourselves these questions:

1. Has the "Go to Church" campaign increased the attendance at church services? If not, then there must have been something wrong, either with the plan or with the way we carried out the plan.

2. Has the "Go to Church" campaign increased the offerings to the work of the church, both at home and abroad? If not, then the proper plan of finance was not studied and applied.

3. Has the Sunday-school attendance increased? If not, then the teachers and officers did not enter heartily into the campaign.

4. Did the campaign, really and truly, do your church any real good? If not, then there must be something wrong with the plan or with the method of application.

5. Have there been additions to the church by confession and baptism and by letter?

#### A Forward Look

In view of your experience in the "Go to Church" campaign, what should be your line of action for the new year? Are there any plans in vogue in your

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church which you think should be discarded? Is any of the machinery of the church outgrown or outworn? Is there any room for improvement in method? Can the church attendance be increased if the membership will take hold of the problem of church attendance? Will the Sunday school increase in usefulness, and minister to a larger number of men and women, young people, and boys and girls during the coming year, if every one will take hold and help make it go? Is there not room for improvement in the church offerings? Is the pastor's salary adequate, and is it always paid when it is due? Is the pastor a much-encouraged man, with the windows of his heart always open toward heaven? Are the women of the church all active? Are the men in their accustomed places? Are the missions of the church adequately supported? If not, then there is something which should be done for the next year which should be undertaken immediately.

### WHAT TO DO.

There should be a meeting of the congregation to which every member should be given a special invitation, written, if at all possible, and sent through the mail. Its cost is only a trifle, but it emphasizes the importance of the meeting, and the message is almost sure to be delivered. At this congregational meeting, there should be a unique plan of church publicity resorted to. Every known fact which is interfering with the progress of the work of the church should be put before the congregation, without any "cut and dried" cure being in the minds of any one, and no such a "cure-all" plan should be presented. Get the members themselves to do whatever talking is necessary in the early stages of the meeting. Here are some of the things of which the congregation should be made aware:

The actual (not theoretic) membership of the congregation. The number of males and females, doctors, lawyers, farmers, artisans, etc., might also be stated,

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but this is not the most essential thing. The number of families represented in the congregation is very important.

The number of children of various ages identified with the families is another important item which should be known.

The number of additions to the church during the regular services of the year. The number added at revival or other meetings during the year, and the total.

The number of families receiving in their homes the weekly religious newspapers of the church.

The Sunday-school enrollment, and the number of church-members, and children of members who are not in the Sunday school.

The amount of the missionary offerings of the church, the Sunday school, the young people's society, the women's missionary society, and any other local agency being shown separately.

The prayer-meetings of the church, their attendance and power.

The budget of church expenses for the new year, with a statement of the same for the past year.

### PLANNING THE FUTURE.

It is likely that you will have a very full evening, if you should attempt to include all these items, but it would be well to throw the meeting open for a discussion of the general topic, "Plans for Future Work." Let the members choose things they believe may be improved, and talk about them. It should not be permitted to be simply a meeting of critics, but it should be stated that you are there to solve problems. Criticism of the improper sort should be ruled out of the meeting in the very beginning.

It is always well when you have an iron hot to keep it hot. Hence it might be well to invite those who are especially interested to meet with the church officers in another meeting, with especial regard to making

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the most out of the results of the campaign, and, in the light of your experience, to make definite plans for the new year. In the interim between these meetings, some committees may be appointed to look into the affairs of the various particulars. The following committees are suggested, but there may be consolidations and omissions, suited to your local field.

*Committee on Congregational Church Attendance.* Duties: To report upon changes in method, or suggest ways of improving the attendance of the membership at the regular services of the church.

*Committee on Prayer-meeting.* Duties: To investigate and report on how our church prayer-meetings may be increased in attendance and usefulness.

*Committee on Sunday-school and Other Agencies.* Duties: To report on how the church membership may increase the efficiency and attendance of the Sunday school.

*Committee on Evangelism.* To look into the matter of every-day evangelism, looking toward the regular claiming of the lives of the young people for the King of kings and Lord of lords, and the increase of the membership.

*Committee on the Missions of the Church.* To report on the matter of increasing the missionary activities of the church, and the increase in funds for their support. This committee can also report on the very latest methods of missionary finance.

Thus the fruits of the "Go to Church" campaign will be conserved. Even if you did not push the campaign, there is no reason why you should not undertake the above suggestions with profit to your local church and with the greatest of good for the kingdom of God. The "Go to Church" campaign may not have been undertaken at all, but the above suggestions will aid you in having an everlasting "Go to Church" campaign, with every member on the job 365 days in every year.

Here is the testimony of a pastor, three months after the close of a "Go to Church" campaign in his church.

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His letter is one of the most gratifying bits of testimony that I have been able to gather in support of this movement:

### Three Months After a Campaign

I think as much of the campaign itself as I ever did, and I think more of its possibilities than I did at the time. On a second trial, I think, I could improve on the initial effort. Our campaign was held in the late spring. The inevitable summer slump will lessen the beneficial results if held in the spring. It would be better to have the campaign in the early autumn. Then a live church could conserve the good results and even increase the impetus the campaign would generate. Several months of aggressive work could then be had and splendid results achieved.

The method of reaching every member and stirring the conscience on church attendance is most effective. The appeal for regularity in church duties is presented from many angles. Now the appeal is to the individual benefit; now to the church benefit; now their "Sunday sickness" is made to look puerile; now they are shamed with the silliness of their excuses; now they are shown the Saviour in grief over their neglect; now the "let every one of you" is laid heavily upon conscience; now their cruel neglect of their pastor, whom they really love, is vividly shown; now the world's scornful and taunting finger is pointed at them as samples of "good Christians," etc.

Suppose a pastor is aroused at the empty seats and resolves to whip the members up! He forthwith preaches a sermon on "church attendance." Who gets his sermon? His most faithful people. People who need it are not there. He scolds (if he is as unwise as some pastors I have known) the best people in his church. He whips the wrong people. This campaign method reaches the people who most need to be reached. It gives a chance for the church board, the elders, the

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deacons, the Sunday-school superintendent to put in a good word. The whole thought and activity of the church are centered on "this one thing" for the time being. Many "rank outsiders" will run a race with the "elect" for a place on the honor roll. The registration of visitors will be a gratifying feature, and the names will furnish the pastor and church workers a "field white unto the harvest." It is difficult to get the names of visitors. They will not ordinarily leave their names and addresses unless everybody is doing the same thing. It is both interesting and profitable to have the names of those from outside the city. Every department of the church should co-operate: the Sunday school, Christian Endeavor, and Women's Circles. It could precede and be the great factor in Rally Day. The possibilities are large. It may be a spiritual tonic. It is a "safe and sane evangelism."—*J. N. Jessup, Little Rock, Ark.*



### Things that Remain to be Done

The campaign for church attendance is not a call to ease or to rest, but is rather a call to more strenuous labor—to work, and plenty of it.

The things that remain to be done are many and arduous. Some few of them are:

1. To make sensible, practical plans to hold those who have been won in the campaign.
2. To build up the evening service.
3. To find work for the new and aroused members.
4. To provide a new and better plan for the prayer-meeting.
5. To make the music of the church more attractive.
6. To renew the old-time enthusiasm and consecration of the Young People's Society.
7. To plan better things for the Bible school: the training-classes and teachers' meetings.

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8. To plan to bring the finances of the church up to all legitimate needs.

9. To plan for a church paper in every home in the church.

10. To organize an evangelistic campaign so that many whose attention and interest have been aroused may be brought to decide for Christ and his church.

Without this, all the rest will be largely a matter of dress parade, and mere sound and fury, counting nothing. Remember the end of all work and plans—the saving of souls.

Do you think this is too much and too hard for the preacher to undertake to plan and push to results? Well, it depends on the preacher. If he were in insurance, or real estate, or business, he would be compelled to do this work, and more. Do you notice how men in all lines of business work, and work hard, and nothing counts but results? If an insurance agent can not get results in added business, he gets fired. Every month is compared with the previous month and with the corresponding month last year, and any failure to keep up with the corresponding records must be accounted for, and if it is a mere excuse rather than a reason, he suffers. Why should preachers be exempt from this rigid requirement of results?

Yes, it is hard work that is wanted—not worry—but that hard work that is another name for genius.

It is a good thing to enumerate just what we want to do, as we have done above, and then sit down and take definite aim at some one of these items: Plan to work it out with the material you have to work with—then try another and another, and work, work, and pray, and pray, and think and study and advise with good counselors, and by and by a good plan will come to you, often in the night watches. Hold it fast and follow it until the day of success dawns and the reapers appear, for your field will be ripe to the harvest.

We have outlined an ambitious program in the above statement; yet nothing in it can be omitted without dis-

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ting loss, and, in addition to the mere items of the program, there remains the need of permeating it through and through with the spiritual motive and power so that all things be done in the name and in the honor and the cause of Jesus Christ our Lord. We may plan; we may sing; we may advertise; we may have large audiences; but if it is not all leavened with the love of the Master, and if it is not done for the sake of him whose we are and whom we serve, it is all a sounding brass and a clanging cymbal. Let us keep Jesus Christ in our midst.



### To Non-affiliated Church-members

1. It is easy to neglect this matter of church affiliation. Many are neglecting it simply because they have never comprehended the church as a great Christian family which knits the members of it into a strong unit for Christian service and effort. People have not looked upon their Christian life seriously enough to feel that it needs the impetus and strength that a real band of union brings it. It doesn't pay to neglect the most important side of life—the spiritual—and this will be given impetus through Christian affiliation.

2. You may now have a church letter in some over-town or out-of-town church. You can not attend that church; it is too far. Furthermore, you ought not to attend that church, since you are now a member of this community, and this community has a church which opens wide its doors to every soul in it for reception. It is one of the pivotal points of our community. If we are going to hold that fort, it needs soldiers of God banded together in Christian unity, and if we are going to barricade the enemy of sin and degradation, it needs every one of you as members as interested in the affairs and as loyal to it as you are to your own nation.

You can not help the old church so far away. Your letter is now dust-covered and, perhaps, worm-eaten.

## FRUITS OF THE CAMPAIGN

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The old church can not help you. If you belong to a lodge, you transfer membership. You left your old home and have taken up your abode here. Now, why not complete your naturalization and join a body of men and women working diligently for the well-being of humanity? If you should ever want to return to your old church, it is a simple matter! Simply transfer your letter. It is just like changing your address. Don't let this excuse keep you from uniting with your church here in your community.

3. If the church is ever to be a success, and I have every reason to believe it will, it will only be a success when it consists of a host of loyal members banded together with certain community of interest, united like iron bands. Never can this church accomplish its highest if its supporters will not bind themselves to it through membership. We join everything in the world—political parties, lodges, clubs, societies, etc. Why not be as consistent in our relationships with the highest, noblest, worthiest of organizations—the church of God? Let us not err in this matter.

4. Never think you can be as good a Christian outside of the church as inside. If the argument were sound, why not close the doors of every church? If that is true, we don't need churches at all, yet no one advocates the obliteration of our churches. Again, too many have tried to be Christians outside of the church and find that they have become pretty lame. They, we all, need the impact of the church—of active interest in the church—if we are to be the best of Christians, and no one wants to be anything but the best.

5. The only thing that this church asks of its members is that they try honestly to live noble, useful Christian lives, and that they are loyal to their organization. This is not a heavy requirement, yet it is enough. The first requirement is simply a means of helping us all to practice what we already believe and endeavor to practice. The second requirement is the same as that of any organization.—*Mr. Burgstahler, in the Expositor.*

## XIX

### SUNDAY-SCHOOL CAMPAIGN

**A** CHURCH-ATTENDANCE campaign which does not embody the various agencies of the church will be a failure. Sometimes it is desired to promote a special campaign in the Sunday school, without regard to the church proper. This is often wise, and always possible. It takes less time, and very much less preparation, to inaugurate a campaign of attendance in the Sunday school than for the entire church. In order to cover this extremely important point, this chapter has been inserted, after conference with experts in the Sunday school, who felt, and rightly, that this message would be incomplete without it.

The sample placards which are reproduced on the pages which follow, were used successfully in a nationwide Sunday-school attendance campaign in one of America's largest religious bodies, promoted by its enterprising publishing-house. I refer to the Disciples of Christ, and the Christian Board of Publication of St. Louis, to whom I am indebted for this material.

The Sunday school is the stepping-stone into the church. W. C. Pearce says: "Get a man into the Sunday school, and he is already half-way into the church." Whether or not Mr. Pearce is always right, we believe this statement of his is worthy of more than passing notice. Often interest in the Christian life is begun through attending the Sunday school, hence it is an avenue worthy of being traveled. A good Sunday school usually augurs well for well-attended preaching and worshipful service. A "run-down" Sunday school usually means the same sort of a church service.

# **“SUNDAY SCHOOL ADVANCE” CAMPAIGN**

## **PURPOSE**

**ENROLLMENT  
EFFICIENCY  
EFFECTIVENESS**

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## **CAMPAIGN CALENDAR:**

APRIL 12, EASTER SUNDAY	- -	“FORWARD DAY”
APRIL 19,	- - - - -	“GIRLS’ RALLY DAY”
APRIL 26,	- - - - -	“BOYS’ RALLY DAY”
MAY 10, “MOTHERS’ DAY”	and	“CRADLE ROLL DAY”
MAY 24,	- - - - -	“MEN’S RALLY DAY”
JUNE 7, “CHILDREN’S DAY”	and	“EVERYBODY’S DAY”

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**A CHALLENGE TO EVERYBODY TO  
“GO TO SUNDAY SCHOOL NEXT SUNDAY”**

HOW TO FILL THE PEWS

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# **“SUNDAY SCHOOL ADVANCE” CAMPAIGN**

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*SPRING IS HERE!  
EASTER IS HERE!  
HERE IS THE SUNDAY SCHOOL!*

**We Want YOU Here!**  
**FORWARD DAY**  
*APRIL 12th*

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*“Choose You This Day Whom You  
Will Serve”*

**CHRIST? or SATAN?**

---

**“GO TO SUNDAY SCHOOL NEXT SUNDAY”**

# MOTHERS' DAY CRADLE ROLL DAY

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**MAY 10th**

**Christ Glorified Womanhood**

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**“HONOR THY MOTHER”**

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**This is HER day in the Sunday School all over  
the land. Will YOU Remember Her?**

**“If I had had all the mothers in the world  
to choose from, I would have chosen  
you.”—Carlyle to his mother.**

**LET US MAKE THIS A GREAT DAY**

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**Wear a White Carnation. Bring Your  
Mother. Bring the Babies.**

---

**“GO TO SUNDAY SCHOOL NEXT SUNDAY”**

# **BOYS' RALLY DAY**

**OF THE**

**"SUNDAY SCHOOL ADVANCE" CAMPAIGN**

**APRIL 26**

**There Will Be Something Doing!**

**What Is It? No "Eats," But—**

**A Big Bunch of Boys. A Program for  
Boys. A Class Club for  
Every Boy.**

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**We Don't Want the "Sissy" Kind**

**WE WANT YOU**

**Shall We Outnumber the Girls? Who  
Says We Can't?**

***Bring the Whole Gang with You!***

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**"GO TO SUNDAY SCHOOL NEXT SUNDAY"**

SUNDAY-SCHOOL CAMPAIGN

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# **CHILDREN'S DAY** **and EVERYBODY'S DAY**

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THE BIGGEST DAY OF THE

## **“SUNDAY SCHOOL ADVANCE”** **=====CAMPAIGN=====**

*THERE'S ROOM FOR ALL*

A Happy and Profitable Time. A Job  
for Everybody.

**COME ON! LET'S COUNT YOU IN!**

**MAKE IT UNANIMOUS!**

---

**“GO TO SUNDAY SCHOOL  
NEXT SUNDAY”**

# “SUNDAY SCHOOL ADVANCE”

## =====CAMPAIGN=====

GIRLS! GIRLS!! GIRLS!!!

APRIL 19

## GIRLS' RALLY DAY

*Let's  
Show the  
Boys  
What We  
Can Do*

The Greatest  
Protective League  
for Girls is the  
Sunday School.  
Here is Sociabil-  
ity and Culture.  
It stands for Puri-  
ty, Faith, Hope,  
Love—the Finest  
Virtues of the  
Home.

*Come  
Yourself  
and  
Bring a  
Friend*

### WE WANT YOU ALL

A FINE PROGRAM.

EVERYBODY WELCOME.

---

“GO TO SUNDAY SCHOOL  
NEXT SUNDAY”

# WANTED-MEN

*“MEN’S RALLY DAY”*

**MAY 24**

GET INTO THE

**“SUNDAY SCHOOL ADVANCE”**

**=====CAMPAIGN=====**

**For Your Community’s Sake**

**For the Boys’ Sake**

**For Your Home’s Sake**

**For Your Soul’s Sake**

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**This Is No Child’s Play**

**It’s a Man’s Job**

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**“GO TO SUNDAY SCHOOL  
NEXT SUNDAY”**

## XX

### FORWARD DAY

**T**HE first special day suggested on the Sunday-school calendar is "Forward Day." That this day is very important is readily admitted. The suggestions for the handling and promoting of this day are profitable reading for those who may be seeking light upon this vital subject.

The plan of having a Forward Day in the Bible school is natural, reasonable and Scriptural.

It is a matter of encouragement to know that Forward Day is coming to be widely observed. One Kansas State Sunday-school Board set out to have five thousand additions to the churches from the Bible schools during one year, and Forward Day was one of the wise plans devised and used to that great end. It was so successful that the day and plan spread to other places and to other religious bodies, until now it is an international and interdenominational plan of work, blest of God and honored of the church in saving the boys and girls to Christ, our King.

It is certainly natural and reasonable that teachers endeavor to lead the scholars to make a definite personal forwarding for Christ—it is the glad reaping of all their patient sowing.

#### THE AGE OF SPIRITUAL AWAKENING.

The Intermediate age is the strategic age for spiritual work. It is the natural time when we should expect a natural, definite consecration to Christ and his church. There was never known a child infidel. The child heart responds so naturally to the love of Jesus

## FORWARD DAY

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Christ that it requires some outside force to turn that child heart away from the Saviour—and it is as natural for that young heart to choose Christ as his Friend and Saviour as for the sunflower to follow the sun daily in his course through the sky.

The records show that 92 per cent. of the members of the churches in the United States united with the churches before they were twenty-two years of age, and less than three per cent. of the membership of our churches came after they were thirty-five years of age. The years between ten and twenty are the years of decision in almost all of life's ways, and naturally they are and should be the time of decision in spiritual things. The wise minister knows all these things and ponders them in his heart and uses them in his work.

### HOW PREPARE FOR FORWARD DAY?

The pastor, superintendent and teachers should prepare their plans together in the cabinet meeting of the school, and then should all work together to bring their plans to fruition.

1. The preparation should begin in prayer that our own hearts may be right and in the right spirit to do His will and work.

2. Careful and liberal advertisement of the day should be made.

3. The teachers should make the atmosphere in their classes for the proper observance of the day; never joking about it; never belittling it; never slighting it nor ignoring it in their classwork.

4. A list of the names and addresses of those scholars who are available for decision and church-membership should be furnished by the teacher to the superintendent, and a copy given the pastor, and, after consultation, all should work together to win those scholars to make the great decision.

5. At the teachers' meeting such questions as these should be discussed: "What sort of service will help

## HOW TO FILL THE PEWS

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your class to decide wisely for Christ?" "What hindrances do you find in the way?" "How can they be removed?" "What methods of observing the day would be objectionable in your class?" "Who should visit this or that scholar to win the decision?"

6. Some schools ask a stranger to give the invitation on Forward Day. This is not the best plan. No one else than the pastor should be permitted to make the appeal.

### OUR FORWARD DAY.

Forward Day—in both the church and the school—is the fitting culmination of our great eight weeks' campaign for church attendance. It should be made a day of great rejoicing and ingathering into the church; but this can be done only by careful, prayerful work on the part of pastor, superintendent and teachers, working together harmoniously for the one great end—winning boys and girls to confess their faith in the divine Son of God. Forward Day begins practically on November 2, and is supported by preaching every evening that week in preparation. This week's services, if entered into with enthusiasm and earnestness, will surely produce good results.

7. Use cards for decision, if thought wise.

### FORWARD FOR CHRIST AND THE CHURCH.

#### MY CONFESSION.

I believe that Jesus is the Christ, the Son of God.

I believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

I believe that Jesus loved me and gave himself for me (Gal. 2:20).

It is my earnest desire to love Him who first loved me, to trust Him who died for me, and to be true to the church which is seeking to lead all to love and trust Him.

## FORWARD DAY

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### MY DECISION.

- ☐ I HAVE ALREADY DECIDED (Place X in square before the line that correctly states your decision.)
- ☐ I DO DECIDE THIS DAY

### TO ENDEAVOR BY GOD'S HELP TO LEAD A CHRISTIAN LIFE.

And I am ready to publicly confess Christ as the Son of God and obey him in baptism.

Name .....

Class No. .... Teacher .....

### PROGRAM FOR FORWARD WEEK.

Have the church building comfortable, warm, clean, well lighted and well ventilated.

Make the singing a prominent and attractive part of the program.

Let the services be informal, cheerful, helpful.

Have as many as will take part do so, in prayer, quotation of the Scriptures, and otherwise.

Try your prentice hand at preaching a fifteen-minute sermon—but pack it full of the best. To do this you must cut out all apologies or explanations for not being prepared; be prepared—hit the center of your theme the first sentence. Write this sentence ten times, if necessary, to make it carry the heart of your message, and then keep right on saying the right things—hitting the bull's eye every time—as you take fire rise higher and—Stop! Can you do it? This is a good time to practice the glorious art of condensation.

Try subjects like these:

Nov. 2. A. M. "Come unto Me, and I will Give You Rest!"

## HOW TO FILL THE PEWS

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- Nov. 2. P. M. "Where Will You Spend Eternity?"  
Nov. 3. "Lost, Strayed or Stolen: A Soul."  
Nov. 4. "Your Need of a Saviour; a Saviour for You!"  
Nov. 5. "Who is This Jesus, that is Called the Christ?"  
Nov. 6. "What, then, Shall I Do with Jesus?"  
Nov. 7. "What Must I Do to be Saved?"  
Nov. 9. A. M. "The Master is Come and Calleth Thee!"  
Nov. 9. P. M. "I will Arise and Go to My Father."

### WHAT THE TEACHER CAN DO.

The teacher of the class of twelve years old and upward has a most precious opportunity during Forward Week. The reaping for all the sowing is in sight, and the teacher has the best possible opportunity of helping the scholar to the great decision for Christ and his church.

The teacher and the pastor should plan and work together in perfect understanding.

1. Let the teacher furnish the minister with a list of names and addresses of all scholars who are reasonably available for church-membership, with notes after each name giving information as to age, home surroundings, "Parents are members," or "Mother a member," or "Not members," etc., including any facts that he should know in dealing with that scholar.

2. Let the teacher create the Forward Day atmosphere in the class, the feeling that we really want and hope for favorable decisions from the members of this class. This is vitally important. I once approached a class, and as soon as I touched the subject I found a wall of careless indifference and cynicism. I did not need to be told the attitude of that teacher, and was not surprised when I learned that she had planned a class party to take the place of a class service that had been previously arranged. Nor was I surprised when

## FORWARD DAY

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we had no decisions in her class. Without the co-operation of the teacher all other preparation is in vain.

3. Let the teacher talk privately to each available one in his class about making the decision for Christ and ascertain the real attitude of mind; any difficulties that may be in the way, and how they can be met.

4. Let the teacher visit the scholar in the home and talk with the scholar, and, if wise, with the parents about the scholar making the decision, and urge it as the duty of both parent and child.

5. Let the teacher keep the minister informed about her class, and suggest to him what it would be wise for him to do to win the decision and reach the best results.

6. Let the teacher be much in prayer about the conversion of her class.

### FORWARD DAY FOR OTHERS BESIDES SCHOLARS.

Forward Day should be made a red-letter day in the church by the coming into its fellowship of many who are not in the Bible school. Special efforts should be made by the pastor and officers of the church to win into association and membership the many non-affiliated members who have moved into the community and have not yet taken membership with the local church.

The loss to the church, to Christ, and to themselves, caused by members neglecting to take membership in the church to which they have moved, is enormous. We are told that there are in New York City twenty thousand members of one religious body who have not taken membership in any church since moving to that city; in Chicago the number must be more. In every city and large town the story is the same. The loss to the church is large and lamentable and to these brethren it may reach to eternity.

Members often go from the smaller to the larger community, and they miss the intimate fellowship of comradeship of the smaller place and persuade themselves that the church is cold and inhospitable, and

## HOW TO FILL THE PEWS

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stay away; or many feel unsettled, and decide not to take membership for awhile, and so drift out of acquaintance and out of interest in the church. I met one such the other day, and she said they were not settled and did not want to take membership until they knew whether they would remain here. I innocently asked her how long they had been here, and she answered, "Only ten years!" Drifting to eternity! God help us to help these people!

Sometimes it is from a desire to save themselves from obligations that your brethren do not take membership, and they become religious deadbeats, and do not pay for the heat they absorb, nor the wine they drink at the Lord's Supper. They have starved their souls and robbed themselves of the joy of the spiritual life, and are falling away from Christ and crucifying the Son of God afresh and putting him to an open shame.

We must go to them and try to win them back to their first love. We must show them that a religion that costs nothing is worth what it costs. We must show them the danger to their souls, for they are drifting into indifference and carelessness and to death. We must make them know that a man's religion pays him just what he puts into it, and if he sows sparingly he will reap sparingly.

Forward Day is for these scattered brethren, and my great wish is that I may impress upon the church and the ministry and the non-affiliated brethren the importance of making much of Forward Day for the members who have their letters in a trunk and are trying to go to heaven by the Grand Trunk Line. A study of the map will show that that line doesn't get there. Better get off and change cars to the line of service of Jesus Christ. It is safer and surer.

Let the minister and officers get a list of these brethren and sisters. Write them letters. Send them leaflets like Benjamin L. Smith's "Open Letter on Church Attendance," or write one on "If every member were just like me, what kind of a church would our

## FORWARD DAY

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church be?" and visit them and talk with them for eternity, and urge them to return to their first love. Pray much for your efforts and let them know you are praying for them. Do not get weary in well-doing, for in due season you shall reap if you faint not.

We should use all the plans the evangelists use to have a great many unite with the church: selection, visitation, solicitation, and all with enthusiasm. You have many, not yet members, not in the school, who are winnable. Let us make large plans and put our hearts into the work, and so shall we honor our King and build up his church—for him who loved it and gave himself for it.

### THE REWARD.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."

"He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

## XXI

### RALLY DAY

THE calendar proposes special Rally Days for girls, boys and men. There may also be special Rally Days for women and the aged ones. All sorts of Rally Days will readily suggest themselves to the discriminating Sunday-school exponent. This will be sufficient to start your train of thinking in this direction. The plans for Rally Day are admittedly deficient and crude. They are very much better than none, however, and are offered merely as a germ of suggestion along this line.

#### PLANS THAT WILL WIN.

From many sources we have gathered the following plans to make a successful Rally Day:

Remember that no success ever just "happened." Success in Rally Day must be prayed for, planned for and worked for.

Preparation need not be expensive, but it must be enthusiastic and persistent.

A good superintendent must form his general plans and then call his teachers and officers, his cabinet, together, and let them understand and adopt his general plans and proceed to work them out.

A good superintendent can easily spoil his workers by doing everything for them. The best superintendent is not the one who works for everybody, but the one who gets everybody to work for the school.

#### MEASURE OF SUCCESS.

The success of Rally Day is measured by four things:

## RALLY DAY

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1. The careful and ample preparations made in advance.
2. The publicity given the plans and the day.
3. The power that is put into carrying out the prepared plans and the program.
4. The conservation of what is gained on Rally Day.

### ADVERTISING.

Sow bountifully, reap bountifully; sow sparingly, reap sparingly. Do not take it for granted that everybody knows about Rally Day. Hundreds whom you might reach, have not heard of it; hundreds who have heard, can not tell the date. A good advertisement always creates the desire to have the thing advertised; let this be the test of your Rally Day advertisement.

Advertise by—

1. Frequent, varied, attractive announcements, both in school and church.
2. Well-prepared and carefully written articles, concerning Rally Day, published by the local press.
3. Messages, printed or written, sent by the scholars to the absentees.
4. One or two of the hundreds of forms of printed announcements and invitation cards furnished by your publishing-houses are very attractive and useful. See to it that the form is adapted to the age and condition of the one to whom it is sent. Don't send an invitation to join the Cradle Roll to an old bachelor.
5. The use of the telephone is a most effective form of advertisement and invitation.
6. Personal invitation to the many you want to reach your class.
7. Class work, or team work as a class, so that the desired one receives invitations from many members of the same class.
8. A standing display advertisement in the local papers is unique and well pleasing to the publishers.
9. Streamers across the front of the church, an-

## HOW TO FILL THE PEWS

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nouncing the date of Rally Day, are known and read of all men who pass that way.

10. In small towns, they have had the town-crier go over the town and call the time and place and an invitation to the rally.

11. The best advertisement of all is to have the scholars get so enthusiastic over the coming Rally Day that each one becomes a walking advertisement for it.

### INVITATIONS.

Your publishing-houses print scores of invitations, adapted to different people: former scholars, strangers, regular pupils, Juniors, Cradle Roll, mothers, fathers, everybody. These, if used with discretion, are of value.

### VISITATION.

One of the best winning plans is by visitation. Divide the church and school territory into lists, so each list will have about fifteen names arranged so as to be all in one neighborhood and near-by streets.

Appoint your visitors to go two by two to all the homes on the list, during the week preceding Rally Day. Let the visitors be suited to the people they are to visit. It is a most effective method, for in the homes visited they will hear of other homes, in the same neighborhood, to be visited, and the work will widen and deepen the work and influence of both church and school, for the visitors should go at once to the new homes, and you will win many by your manifest interest in them.

If this visitation is carefully done, you will find that, while it is one of the hard things to do, it is the most efficient and valuable in its results.

The careful, systematic visitation of the field and constituency of the school is hard to get done; many teachers are employed, and their time is not their own; many have a positive dislike for visiting in the homes

## RALLY DAY

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of the scholars or prospective scholars, and it is tiresome work, yet, if you can get it done earnestly and enthusiastically, it will give splendid results.

1. The impression on the visitor is profound, and helps him even more than the visited.

2. The majority of the visited will appreciate the visit, especially if it is done with tact and wisdom; but the visitor must go as a friend and not as a superior. People hate to be patronized.

3. A demonstration of real interest in one's neighbors and friends will be made and will result in good.

4. A development of new workers will be one result.

5. An increase in attendance in both church and school will be seen.

6. A stronger social power in the church—people will know each other better.

7. Those visited can not say, in the Judgment, nor on the way to the Judgment, "No man cared for my soul."

8. Cases of real need, both temporal and spiritual, will be discovered, and the joy of ministering to one of Christ's little ones will be given the visitor and the church.

Are these results worth what it costs? Try it.

### THE CHURCH HOUSE.

Many a Bible-school rally has been spoiled by impure air in the building: sometimes by the leader's dyspepsia, or the singer's bad liver. See to it that everything that pertains to the proper ventilation and sanitation of the church building is properly attended to in advance.

God has given us brains; let us use them to see that the house is made not only sanitary, but attractive. Use flowers, flags, bunting, mottoes, birds in their cages, if you desire—make the Lord's house beautiful to his children.

# HOW TO FILL THE PEWS

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## OUT OF THE RUTS.

What did you do last year? Do something else this year. Devise something equally attractive. Get out of the ruts by variety in methods, in program, in those who take part, in the scheme of decoration. Never tell all your plans to the school; let them be expecting something new, and never disappoint them.

## COMMITTEES.

You will need several committees:

1. Committee on Program.
2. Committee on Decoration.
3. Committee on Finance.
4. Committee on Reception.
5. Committee on Special Music.

We need speak only of the Reception Committee: It should include one member from each department of the school, who should be alert to meet and greet the strangers, and especially the new scholars; yes, greet all new and old scholars, and direct them to their proper places for the day. By having note-books they can make a record of many names and addresses that will be valuable to the pastor and teachers for visitation afterwards.

## MUSIC.

Make much of the music for Rally Day. Use the orchestra; use the singers, soloists and others; but, most of all, let the people sing. Your publishing-houses have special music sheets with Rally Day songs on them, written to old tunes—these are a great help.

## TEAM WORK.

Let the teachers and officers co-operate with the superintendent; let them listen to his plans and suggestions and help him carry them through to success. Hold

## RALLY DAY

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up his hands in all his work. To this end, let there be frequent teachers' meetings to understand each other fully. By the same token, let the class listen to the suggestions of the teacher and carry out his plans—not on a stretcher, either.

A class reunion, held at the teacher's home, some day or evening, just before Rally Day, is one of the best means known for getting the scattered class together—it is a little trouble, but it pays ten times its cost.

A real good stereopticon lecture, to which two tickets are given on the Sunday before the Rally Day, and held on the Thursday or Friday night before the rally, is a splendid plan to rally the classes and get them started in team work for the Rally Day. The second ticket is for a friend, to be invited, called for and brought to the lecture and to the class.

### THE PROGRAM.

The program should be bright, crisp, quick, nothing long; neither speeches nor solos. Let the school do much of the singing. Do not let it drag. An orchestra adds to the interest. Sing few stanzas and more songs; jelly-cake with thin layers, and plenty of them, is greatly relished.

RESPONSIVE READING.—The superintendent's talk should be definite and have in it a distinct program of something to be done, not by and by, but at once; something definite for next Sunday. Do not indulge in generalization nor in mere congratulations. Now you have at great trouble and expense got the people here, what are you going to do with them? Much, very much, depends on what the superintendent says in his talk. Do not waste a word; let it be short, sharp and decisive. By all means, let the superintendent have his plans thoroughly thought out and placed before the school in a clear manner.

CLASS TIME.—The teacher should have at least fifteen minutes, or, if possible, twenty minutes, with his

## HOW TO FILL THE PEWS

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class. These are the very minutes for which all the other plans for Rally Day have been made. Everything said about the superintendent's talk to the school will apply to the teacher's work before the class. In these few minutes the teacher is to tie all the new and old scholars to the class. He is to help the superintendent by co-operating in his own class with the plans announced for the school.

It might be well to organize your class, or reorganize it, by the selection of new class officers. Arrange your plans for an early class meeting, and make a full announcement of your class plans. Make close friends with the new pupils, and bind the old ones still closer to you and the class. Cultivate class spirit; enroll all, new and old; introduce the class president and secretary. Use the minutes intensely; put your whole personality into your work. Do not get excited or flurried or worried, but make every minute count for the good of the class, for *this is the most important fifteen minutes of the day for you and your class.*

CLASS ROLL-CALL.—An attractive part of the Rally Day program is the class roll-call. Let the class all stand as the teacher, or some strong-voiced member of the class, answers, giving: 1. Name of the class; 2. Class enrollment; 3. Number present to-day; 4. Class offering; 5. A class toast or sentiment for the school.

SHORT SESSION.—A long, wearisome session defeats itself. Better have an evening program, in lieu of the evening sermon. Here you can center much that will be helpful, for which you could find no room in the morning hour.

EACH ONE WIN ONE.

Who can tell what we do when we bring one other to know our Lord Jesus?

Andrew brought his own brother, Simon Peter.

After Peter's sermon on the day of Pentecost there were added to them, that day, about three thousand souls.

## RALLY DAY

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During the next few weeks or months they were added to them day by day.

After Peter's sermon on Solomon's porch the number was five thousand.

Then multitudes, both men and women.

Eternity alone measures work done for Christ and his church, and its reward is eternal.

See to it that Rally Day doubles the attendance at your Bible school.

Rally Day should be pre-eminently a class Rally Day. That teacher has failed who does not take advantage of the work done by others to rally his class, for it is much easier to rally a class when all the others are rallying than to do so alone. In union there is strength, and that teacher is not fully loyal to the superintendent nor to the school who sulks or loafs or disregards the plans for Rally Day. The highest success is impossible without every class being included in the uplift that comes from a well-planned Rally Day.

Your children must step on your toes or they will trample on your heart. You must take trouble with them or they will give you trouble. If you want children to walk in right ways, parents must go that way. Urge them to bring their children to the Bible school. They want them to enjoy what other people's children enjoy.

## HOW IT WAS DONE—A SYMPOSIUM

### Planning the Day

A church-attendance campaign is incomplete that does not find its chief center in the teaching service. The time when the Bible school was a place for children has long since passed from us. The Bible school is indeed becoming the teaching service of the church, and that includes the adults as well as the children.

During the fall every Bible school makes special efforts toward rallying the attendance for the winter

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work. It is most appropriate that this special day in the church-attendance campaign has been set apart at this time with emphasis upon the Bible school. Many things should be done in preparation for it, only a few of which can be noted here.

A careful study must be made of the available forces and committees of organized classes, keen men and women. Leaders and teachers should not have one, but many preliminary conferences looking toward a systematic effort to increase the attendance of the Bible school. Foremost in the consideration of such conferences should be the idea of permanency. Prospective membership lists need to be prepared. Such lists may be obtained from the church register, where the names of all church-members now enrolled in Bible-school classes should be secured. Names suggested by members of the school should be added to this list. They may be secured in many ways, but definite names and addresses should be obtained of those who are to be solicited.

It will be well to have cards signed promising attendance upon the Rally Day. This is an easy plan for clinching results of a particular visit. All workers should be instructed not to give up if the first visit does not result in securing the attendance of the prospective member. To this end, so far as possible, definite names should be assigned to more than one person, so that there may be several visits, if need be, to secure the signatures of those sought for attendance upon Rally Day. In addition to personal visits, of course the postal, the letter and the telephone can be profitably employed in many places.

The program for Rally Day should be as nearly normal as possible. Many persons invited to attend on a special Sunday find the exercises so out of the ordinary that when they come again they fail to see the school that their first visit showed them. Most persons that are worth while will be won permanently by a school session well planned and carried out, rather than

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by an entertainment of song, recitations and special numbers. Every one present on Rally Day should be assigned to a definite class. Of course, with many schools Promotion Day will be uppermost at this time and necessarily there will be some departure from the regular order of exercises.

While it is true that the Bible school to-day is laying more and more emphasis upon the quality of its work than upon the quantity, it is exceedingly important that special efforts should be made looking toward the permanent enlargement of the school attendance. Intensive improvement should not interfere, but should rather be an aid to extensive improvement. None of our Bible schools is too large; all of them should seek to win others to the study of God's word in their classes.—*Robt. M. Hopkins, Cincinnati, O.*



### The Combined Service

Suppose all of your Bible-school scholars were to attend the preaching service for a period of five years—of ten years? What would it mean to your church?

Since May we have used the combined service here. We have named it the restoration service, because to our minds it goes far in restoring a New Testament practice.

Our service lasts one hour and forty-five minutes. We use fifteen minutes for opening songs and announcements; then follow thirty minutes for Bible study; thirty minutes for communion, songs, Scripture, prayers, etc., and thirty minutes for sermon. Our people are very loyal to the service. Nobody leaves until all are dismissed, unless there is an imperative reason. The kindergarten and Primary departments have a special service all by themselves; meeting at exactly the same period and giving their time to songs, graded lessons, drills, missionary lessons and Scripture memorizing. They are led by Mrs. J. W. Bly and a fine corps of

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teachers. Our superintendent, Earl C. Brann, and secretary, John W. Elder, are exceptionally efficient men.

We were led into this new service largely because of the unsatisfactory character of the old order. Formerly it took from 9:30 to 12:30 for Bible school and church. We never had more than thirty minutes for Bible study, and the sermon period seldom exceeded the half-hour. After the Bible study two-thirds of the scholars left the building, thus ignoring the communion and sermon. By eliminating the pandemonium that invariably followed the superintendent's "Now, we want you to all stay for church. Let us stand and be dismissed," and other waste time, we now get through in less than two hours. The whole Bible school stays for the communion and sermon. The religious instruction given by the teacher is thus augmented by the preacher.

The reverence and sacred quietness instilled by the service when His sacrifice is commemorated give our boys and girls the greatest influence in their religious education. And oh, how they need it! Reverence is seldom found in our homes or in our Bibleless public schools; it most assuredly is not found in our average Bible school. There is lots of noise to draw lots of people who probably will give lots of money, but where is that holy, sacred time when the very Spirit of God is brooding over all? Were the Spirit ever to try to brood over the average Bible school we fear it would discover "waste and void."

"Oh," you say, "we get 80 per cent. of our converts from our Bible schools; surely they are efficient." Yes, I believe we do get 80 per cent. of our converts from our Bible schools, and I know we lose 80 per cent. of our Bible-school scholars before we make them converts. That is, we save 20 per cent., and lose 80 per cent. Moreover, the 20 per cent. who are added to the church are composed of those individuals who are among the few Bible-school scholars who "stay for church."

Brethren, we can organize this club and that society

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or school until we have organized the church clear out of sight, but when it comes to making converts to Jesus Christ there is no power like that of the church. Christ loved the church and gave up his life for it. We have loved to organize until we have about given up the church. The restoration service keeps our boys and girls in the church.

The unified program can be maintained wherever folks really want it. There are a dozen requirements: Preparation, executive ability, promptness, an all-around preacher, etc. But the great requirement is the "want it."

One church announced unexpectedly that "they would start the combined service next Sunday." They failed. It took us six months to start. Another church thought it would try it just one Sunday to see how it runs. It did not run; but the children did. Suppose the public school would suddenly announce that they would try keeping school until 5 P. M., commencing next week!

Any church can well afford to take six months to get ready for the unified program. Folks are awfully stubborn. We recommend the restoration service as an excellent means to build up a permanent work; not as a short cut to "the biggest school in our history." Some crank said that the difference between a man and a woman is that the man buys hair restorer, but the woman buys hair. Mindful of this hair-raising story, let us remember that the combined service is a character-building influence, and great characters, like great buildings, are erected slowly.—*Murvill C. Hutchinson, Fulton, Mo.*



### Special Days

Having special days in the Sunday school is nothing more than advertising our wares. It is variety which is interesting. Every one who sees a Sunday school

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advertising "Fathers' Day," "Mothers' Day," "Children's Day," "Old Folks' Day," "Neighbors' Day," "Fall [Spring, Summer or Winter] Rally Day," "Decision Day," "Home-coming Day," "Picture Sunday," "Loyalty Sunday," "Church-members' Day," "Whole Family's Day," "Banner Class Sunday," "Home Department Day," "Everybody's Day," "Cradle Roll Sunday," "Business Men's Day," "Labor Sunday" (or "Union Labor Sunday"), etc., knows that that school is after somebody.

The benefits to the school may be summarized somewhat as follows:

1. Each special day gives a different angle from which the school can make an appeal to the outsider. It may be the outsider is attracted by a desire to know how many will be in the school to have their picture taken on "Picture Day." These different days suggest some latent thought in the minds of those who are not regularly attending the school. They make an appeal to the curiosity.

2. The various days give various persons with whom we come in contact an excuse to go to church or Sunday school. Many people in the world are heart hungry, but are waiting for some good excuse to go to Sunday school or church. When special days are advertised, the outsider feels that if he were to go he would not be the only stranger present—strangers attract so much notice in some Sunday schools.

3. The special days give the members of the school an opportunity to do some personal work. Personal work is made easy, for there is a definite work to do and also there is a direction as to how it should be done. It is so much easier for one to work for a larger attendance in the Sunday school if others are also working. Fellowship in personal work is cheering. The special days give everybody an excuse to work. He must be indolent and trifling indeed who would not get interested in some one of a number of special days.

4. The special days give an enforced variety in the

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program of the school. Dull sameness that was so characteristic of most schools when the International lesson was used is eliminated. Special days bring variety and spice into the life of a school and add an interest to those in attendance.

5. The special days help a school to break away from the tendencies to fossilism. A special day is like the merchant's leader. It is sure to attract more attention than the stereotype form of church announcement. For instance, now, who would have his interest aroused to read a church notice like this?

"First Church of the Antiquated, corner of Friendless Avenue and Empty-bench Street. Rev. Dryas Doleful, pastor. At 11 A. M. sermon subject will be 'Anæsthesian Theology of the Antediluvians.'"

Could any one write a less attractive notice about a special day in the church or Sunday school? The fact that the church or school is having a special day necessarily indicates that it is more progressive and that it is desirous of increasing its attendance.

Each special day is suggestive of a new program. For instance, we might take "Neighbors' Day," and somewhere in the program a place would be found for: (1) Special Scripture readings on the subject of "Neighbor;" (2) voluntary Scripture quotations on the same subject; (3) the reading of poems such as Abou-ber-Adhem;" (4) songs, solos, duets, etc., in the same subject; and (5) an appropriate sermon by the pastor on the same or a similar theme. In addition to the foregoing, it is always well to arrange some special program in harmony with the name of the special day. This program could be printed in the papers, and due announcement made of the same will increase interest in the school.

A very helpful plan is for the superintendent to write a letter making a special appeal to every member of the school for a certain special day, and possibly a copy of the letter may be sent to those who are likely to be interested in the day and whose names have been

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given the superintendent. The next week it would be well for every teacher in the school to write his or her pupils, or every teacher in the Primary and Beginners departments of the school should call upon the pupils and urge work in connection with the special day. At other times the class president should write a letter in connection with the special day.

If the school and officers in charge of it want more people in attendance, plans will readily suggest themselves by which that attendance can be increased. Almost any plan of work is a good one, if it is carried out. The trouble with so many of our plans is that we do not work them. We arrange a plan and then go off to let it do all the working, and then we kick the plan because it failed. In every plan which succeeds somebody has got to put in some "red blood," persistent energy and a wise purpose. Somebody must have the aim and see the vision—the workers must be called from ease to labor and the various tasks assigned. The success of the plan is then measured by the magnitude of the vision.



### Observing Special Days

Special days have been a great factor in helping to build up the great school we have in Nelsonville. We observe all the regular days, and then invent a few when it is too long between the regulars. We find that it is a good plan to have "something doing" in the school. We do not give the people a chance to forget that we have a Bible school. It is just as well for the people to talk about the Bible school as the weather, and it does the school so much more good. A special day at the Bible school makes a fine topic for a neighborly chat over the back fence on wash-day, or between "buddies" in the mine. When our friends advertise us it is usually well done, and so we do our best to keep our friends talking.

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**SETTING A STANDARD.**—If it is a Rally Day we are observing, we usually find it of advantage to set a standard and try to reach it. We have always set the mark high. We have, of course, taken into consideration the possibilities of our school and the community, and have not tried the impossible, but we have always set the goal so high that the faint-hearted have said, "It can't be done." It is easier to do big things than small ones, and even the skeptics will come out just to tell you "I told you so," if you fail. We have failed a few times to reach our aim, usually on account of inclement weather or something else over which we had no control, but we have never missed it very much, and more often we have gone above the mark than under it. An Irishman took a dollar out of his pocket and dropped it down a crack in the walk. A friend stopped to inquire his reason for putting good money down the hole. "Sure," said Pat, "I dropped a nickel down the place, and I wouldn't dig up the walk for a nickel; but now that I have a dollar down there I am going to dig up the walk and get both pieces." Folks, Bible-school folks, will do many things for a dollar they will not do for a nickel. Set the big task before them. Christ said, "Go, preach the gospel to every creature," and we have failed because we have not tried to enlist everybody.

**ADVERTISE.**—Not only should we set the high mark, but we should tell everybody about it. We have never been afraid to spend money for advertising. More than sixty dollars went for carnations on Mothers' Day, and at that we were short several hundred flowers. But it paid. If it pays the merchant to tell the people about his merchandise, it pays the Bible school to tell the people what it is trying to do. The newspapers, billboards, street cars, cards and handbills sent through the mail and distributed from house to house, have all helped us to tell the people about our Bible school. Even a drum corps in an automobile, with a great banner, has been utilized. We believe in advertising.

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**THE PERSONAL TOUCH.**—The best advertising is, after all, the personal word. Our workers have gone out after the others. They have met their excuses and answered them. They have gone on Sunday morning to their homes and brought them, and have made them feel at home when they were in the school. We have endeavored to create an atmosphere of good fellowship in our school, and that has done much to make the work of the special days permanent.

Through it all our teachers have faithfully taught the Bible message and honored the name of Christ, and this has been the real secret of whatever success we may have achieved.—*W. H. Boden, Nelsonville, O.*



### My Fall Rally

My fall rally is a campaign. Three great days will be used this fall to elevate our school to the position of service we want it to occupy through the year—first, fall Rally Day, about September 14; Promotion Day, October 5; Children's Day for Home Missions, early in November. These great days will rally the school for the work of the year.

As early as the first week in August we are planning to take our Bible-school council to the City Park for a luncheon together. Those who are in business can be out by six in the evening. After luncheon our rally will be taken up. Our superintendent will have his plans well digested and will take the workers fully into his confidence. The purpose of this early rally will be to get a running start for the work of the year. The children are back from their vacations and in school. Business has settled down for the fall. It is time the church was rallying its scattered forces.

Several matters will have to be disposed of in this Park meeting. There must be a program for this first rally day. It will naturally include several different things—a bird's-eye view of the work of the school

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during the year: (1) The course of study for the year should have careful attention. The whole school should be given a vision of the modern graded Bible school. We all have many folks in our adult departments who have not the faintest idea of what is going on in the lower grades. They ought to be told. (2) The missionary policy of the school should have due consideration. Our policy this year will be to give the total offering the first Sunday of each month to missions, emphasizing by special prayers and programs the cause then before our people. (3) The annual campaign for the winning of souls should be placed before the school. Without the evangelistic note, a rally has little meaning.

It may be thought that there is hardly room for a program like this on the morning of Rally Day. Then, why not give the whole morning service to the event? To have a great Bible-school movement back of him will assure the success of any pastor, and he can well afford to give a morning service to it now and then.—  
*W. D. Van Voorhis, Parkersburg, W. Va.*

## XXII

### ADVERTISING THE CHURCH

Scripture: Gen. 9:8-17. Text: "It pays to advertise."

RELIGION is a commodity of the heart which everybody needs, but few acquire. Therefore, the church, the exclusive exponent of religion, should take any and every step which will bring more men and women in touch with the Almighty.

Why should the church advertise?

Advertising is ancient. The rainbow is one of the earliest forms of advertisement.

Advertising is profitable. Christian F. Reisner, in his book on "Church Publicity," reports the following: "The proprietor of the New York *Ledger* wrote a one-line advertisement, for publication in the *Herald*, reading, 'Read Mrs. Southworth's new story in the *Ledger*.' He was such a poor scribe that the *Herald* office took the instruction to read 'One Page,' and it appeared, occupying a full page. The *Ledger* man tried to stop it, as he did not have enough money to pay for such an expensive advertisement, but it was too late. However, it did the business, and made the New York *Ledger* a success. From that error, the New York *Ledger* learned a lesson, and later spent as much as \$27,000 per week in advertising.

"In 1856 P. T. Barnum offered his services to an advertising agency for \$1,000 per year. He was refused, and started into the advertising business for himself.

"The first day John Wanamaker was in business he

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took in \$24.75. He immediately went to the newspaper office and bought \$24.00 worth of space to use in advertising. Now Wanamaker spends close to \$1,000,000 a year in advertising.

"It is said that the world was spending \$2,000,000 a day in advertising up to a year ago."

The church is conservative. It does not act quickly. Advertising is indeed a new industry, and when the conservative church does undertake it in real earnest, the world may be assured of a vital message back of it that is full of power.

The church should advertise because former methods of publicity are not possible, or, where possible, are not effective.

In our fathers' time (eighteenth century, and beginning of nineteenth), the church was the chief forum. It is not so at the present time, and probably never will be again. Newspapers, telephones and wireless telegraph have eliminated distance.

The church was formerly the chief social center. There were no such things as neighborhood clubs, lodges, teas, etc. Now social organizations are legion.

The church-bell commanded people like the dinner-bell. Not so to-day. Our city churches have no bells (old-fashioned kind), though they have many "belles."

Advertising is the only means of getting the neglected case of the church properly before the people.

The church should advertise because it is an institution belonging to the community.

The greatest church in existence to-night is the church that serves best the men, women and children of its community. The church that serves only its own members is like the flour-mill that operates only for its employees.

Serving the community presupposes that the church has a ministry for the community. If it has not, it is the duty of the members to see that it does have.

Advertising is the only way the church can properly get before the community.

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The church should advertise because it gets the kind of results the church desires, in the shortest time, and at the least expense.

A crowd is not everything, but a crowd is something.

A big Sunday school is not everything, but it is something.

Big classes and audiences are not everything, but they are something.

The church should advertise the church.

The preacher may shrink from publicity of his sermon topics. This is a price he must pay for Christian service.

The teaching of the church should be advertised, rather than the individual preacher, or other workers.

What should the church advertise?

Before the *Ledger* editor made his costly, but profitable, blunder, he had a story to advertise. John Wana-maker had goods to sell. The church must have a message to advertise.

Should the church advertise the preacher? Yes. But it should magnify his message many times. The subject of his sermon should be advertised in bold letters. Other portions of the service may be emphasized, but personalities should be kept in the background.

Should the church advertise the Sunday school? Yes, but it should advertise *itself* above everything else. The church does not toot its own horn enough.

Should the church advertise the choir? Yes, but the character of the gospel hymns and anthems should get the bold type.

How should the church advertise?

The church should begin by advertising itself to its own members. In the beginning there should be a taking of stock, so to speak. The officers of the church should have no secrets. No committee of the church has any right to knowledge of conditions that can not be made known to the humblest members. The confidence of the congregation should be gained by frequent clear-cut financial statements of income and expendi-

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tures. I know of a church that built beyond its means, and advertised in a daily paper, giving a statement of its finances, and asked the assistance of the community, which was gladly and promptly given. The cases are frequent where the community has materially assisted in paying church debts. The church belongs to the community, and, as such, the community has an interest in what the church does with its money.

The church should use the printed page—parish paper, leaflets and the newspaper.

The church should use the bill-board and bulletin-board.

The church should use the membership. Personal work counts for much.

THE CHIEF TASK OF THE CHURCH IS TO INTEREST THE UNINTERESTED.

The fundamental of advertising is to make things known. The motto of the advertising clubs of the world is—*Truth*.

If advertising means to make truth known about things, the church should not hesitate to use so important a factor in spreading its doctrine.

As a matter of fact, the church does advertise. The church spire, its prominent location, its stained windows, its bell, its music—all these, together with the members and the preacher, are advertisements, the value of which can not for one moment be discounted.

However, when the church seeks to advertise in other ways than these, she is simply aiming at a more modern and effective method of advertising than has been pursued in the centuries of the church's history.

### OUTDOOR ADVERTISING.

ELECTRIC SIGNS.—Trinity Methodist Church, Denver, has an electric sign across the steeple. That sign shines just as brilliantly as the Broadway Theater sign

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across the way. The people know Trinity Church is there, whether they know anything else or not.

The Christian Church in Atchison, Kansas, has an illuminated cross on the dome of the church. It can be seen from throughout the city.

Many churches have electric signs of greater or less proportions over their doors.

A breakfast-food company pays \$20,000 for the use of the roof of a building overlooking Broadway in New York, for their electric sign.

SIGN-BOARDS AND BILL-BOARDS can be read by day, and often by night, and, if properly located, will be read by thousands. Every day as I ride to and from my office I read a sign: "Methodist Church one block north." That sign is not such an elegant piece of handiwork, but it made an impression on my mind. In Kansas City, one church has a sign-board a block away from the church, where the cars turn. On this is printed each week the special services, announcements, etc. Thousands read the sign during the week, and it is not surprising that this is one of the greatest churches in that great city. Your church would do well to consider outdoor advertising.



### Suggestions from Philadelphia

Throughout the Biblical records, the men who accomplished things were the men who advertised themselves by their peculiar traits and characteristics, or their accomplishments. John the Baptist, with his peculiar attire; Jeremiah lying in the streets to attract attention; many of the miracles of Jesus; the tragic death of our Lord; the resurrection; the ascension; the rending of the veil of the temple; the earthquake—all these point to an unusual way of doing things.

Does it pay the church of to-day to adopt unusual methods of publicity to attract the attention of the people and create interest, inspire confidence and supply the demand?

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First—It is absolute folly to try to preach to people until you get them into the church.

Second—If a man's soul is worth saving, and if the only way to save that soul is by bringing it into vital contact with God by the means of grace, then no legitimate method should be despised, nor the cost financially be even considered.

### CHURCH MUST HAVE THE GOODS.

How can this effectively be done? Do not begin to advertise until the church has been made as attractive as possible, thoroughly modernized in equipment and a perfect program of service established. There is nothing so derogatory to the science of advertising as to promise something to the public that you can't produce when it gets there.

After the church has been fitted up for a big campaign, then the newspapers should be used and paid space procured; window cards announcing the program of service should be placed in store windows—and a business man is always glad to contribute his share toward the maintenance of the greatest business-producing agency in the world—religion.

### ADVOCATE INVITATION COMMITTEE.

It will be found advantageous to organize a distributing committee within the church, of say one hundred or more, each one to receive every week ten cards of invitation, which he or she will promise to mail or hand to friends, thus enlarging the scope of interest in the church. Where bill-boards can be secured, large and attractive posters should announce the services and appointments of the church.

We are living in the "Age of Electricity"—large and attractive electric signs announcing some special feature should be used.

Jesus said we "should be fishers of men." Whoever heard of trying to catch all kinds of fish with the

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same kind of bait? The error of the church of to-day is that it is endeavoring to attract worldly people and sinners with the same kind of bait that those who are less worldly feed upon. The people who are fond of grand opera and the theater must be attracted by artists, not reed-organs and volunteer choirs!

Those who are accustomed to the club and the saloon must be attracted by a spirit of friendliness and cordiality, and comfortable surroundings. Clubrooms for men and women should be established in the church, where legitimate recreation and amusements may be carried on under the supervision of Christian people.

### CAN START IN SMALL WAY.

This propaganda, if pursued, is expensive, but it may be started in a small way; every penny spent in conservative publicity will return in some way, spiritually and financially, to the church, for God has said, "I will not permit my word to return unto me void."

Any church that will enter upon a campaign of publicity in faith, and will adopt modern methods of communication with the world, then satisfy the crowd with the bread of life, adhering strictly and rigidly to the Word as the only unvarying rule by which to live, and to the Christ as the only saving power for a lost world, will be amazed at the success which will attend its efforts.

It is not a new religion which we are advocating, but the old-fashioned religion, presented to the world through the modern and powerful agency, *advertising*. —*Rev. D. E. Weigle, in Associated Advertising.*



### How It Worked in Marietta, Ohio.

It beat the "Go to Church" Sunday six times and more, for it was a campaign of six consecutive "Go to Church" Sundays. It was not a flash, over in one day;

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it was action repeated until some people contracted the go-to-church and go-to-prayer-meeting habit.

\*The ministers proposed the plan. One of them met a publicity specialist, Mr. A. M. Briggs, of the A. M. Briggs Poster Co., who helped work out the details. Mr. Briggs then came to Marietta and put the proposition up to seventy-five laymen. They saw in it a clear-cut, up-to-date business proposition. They adopted the scheme and organized to fill the churches for six weeks and challenged the ministers to fill the pulpits. The challenge was accepted on the spot, and in four days the ministers had ready for the printer a complete program of sermon themes and prayer-meeting topics for six weeks. All the churches of the city, including the Catholic, united in the movement, and the program of services was distributed in the sixteen churches the Sunday before the campaign began.

The laymen assumed the initiative and organized as follows: First was the General Committee, composed of one from each church. In it were the chairmen of all other committees. The General Committee met every Sunday afternoon.

There were seven other committees—Publicity, Program, Canvass, Finance and the Get 'em Out, Follow-up and Music Committees. These all met every Monday evening, first separately, then all together to report work done and to perfect plans for the week ahead. The Publicity Committee prepared write-ups for the papers, especially on Mondays, reporting Sunday's attendance. It bought half a page in each paper on Saturdays for a big ad. It posted the town with card posters, put up in the trolleys, in the stores and in the windows of houses. Buttons were provided for everybody, which said, "I am going to church next Sunday. Are you?" and stickers were furnished for packages in all the stores and laundries, bearing a similar legend. The Program Committee was composed of the ministers, who met, to pray and plan, every Monday morning. The Canvass Committee secured a record of the church

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affiliation of every family in the city, on a given day. The Finance Committee got the money to pay all bills, and did it easily. The Get 'em Out Committee studied how to conserve the gains of every church to get after its own constituency. It was done effectively. The Follow-up Committee did all sorts of things. They stirred up the six weeks' campaign. Two weeks were given to big union meetings. Then the city was divided into small blocks, and in each two cottage meetings were held per week for two weeks. Three weeks were then left till Easter.

1. The spirit of unity and co-operation in working the whole city as if it were one parish, and the common declaration of the place the church fills in the esteem of the people, was a result worth all the cost of the campaign. It was a striking thing that there was not a breath of criticism from anybody.

2. The final tabulation of attendance for the six Sundays: In sixteen Sunday schools, average increase of attendance, 26 per cent. In fourteen churches, average increase at morning service, 66 per cent. In fourteen churches, average increase at every service, 55.5 per cent. Prayer-meeting attendance increased from 50 per cent. to 100 per cent. For three Sundays since the campaign closed, congregations have about maintained the campaign average. This results from the campaign, as special work and advertising had stopped.

3. The whole city has declared itself in favor of the church, regular worship and the religious life. The way is now open to homes and hearts. The conditions could not be better for the ingathering of new people into church-membership.—*H. H. Kelsey, in Congregationalist*,

## XXIII

### NEWSPAPER PUBLICITY

THE previous chapters have had to do mainly with the "direct," personal appeal to the individual Christian. Sometimes even so good a person as a Christian will not perform his or her functions as a Christian without some pressure from the outside. The church has larger claim upon its members than upon any other portion of society. The first appeal should be to the church-member. Through the medium of the daily newspaper, church-members may be preached to as in no other way. If there is to be any berating of those who stay away from church, the daily newspaper and the advertising columns afford the place to do it. Here you have the eye of the entire community. By purchasing space in the daily newspaper you display the enterprise of the merchant and manufacturer who have something in which they believe the public in general should be interested. Herbert Kaufman says: "If you don't believe in your goods, it's hard to sell them to another." Let us add that, believing in the goods the church has to offer, it is the duty of the church to make known to the world, by every available means, what it has—the quantity, quality and price.

I know of a church in one of the Central States which was cursed with a large number of backsliding members. The crisis came for that little church. It needed its membership to be active in the work, and it needed money to finance its affairs. The church board—those of them who were left after the backsliders had gone away to other churches, or stayed away from church altogether—bought space in a daily newspaper,

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and the church board proceeded to preach "gospel messages" to the membership every night for a week. On the following page is one of the display advertisements, occupying space which was bought and paid for by that church.

It is needless to add that this sort of publicity made a deep impression upon the community. It made a deeper impression upon the backsliding members of that congregation. They saw the plea of their own church in the advertising columns of the newspaper. One after another, they became ashamed of themselves and *came back to church*, and took up their tasks as officers and teachers, and worshipers of almighty God. Does advertising the church in the newspapers pay? We believe that the church which regularly and liberally advertises in the daily newspapers receives a benefit from increased attendance, even of its own members.

This particular church bought and paid for one-half page in each of two evening papers. The publishers donated the other half-page, which was used for publishing the sermons of the previous night. The campaign lasted seven days, and made its impress upon every home where the newspapers were delivered. The results accruing to the church were gratifying, both at the time the advertising was done, and for many months thereafter.



### The Case of Robinson Crusoe

I have heard the suggestion from the pastor of a large city church, that the advertising his church had done in the newspaper had caused no perceptible increase in the size of his audiences. There were about the same number during the advertising campaign as had attended his services before, and not many more. His church had advertised for one season, and because the folk did not flock to hear this pastor's preaching during that first attempt, he determined that the campaign was not a success. A little story which is much

# A MESSAGE <sup>TO</sup> 9,000 SOULS

**If You Live North of the Railroad  
Tracks in Coburg, This Message  
is Intended for You**

There are 9,000 souls north of the railroad tracks in Coburg. Many of you are members of or attendants upon the services of some one of Coburg's 16 churches. Whether you are a member of one church or another, or no church at all, you will be interested in the dedication of the church this week at the corner of North and Broad.

This church will make a contribution to the lives and welfare of every one of you by simply being there. It will help some people because of its administrations. Some will become attendants or members. Yourself, your family, and friends are cordially invited to attend the dedication services every night this week. Good preaching. Inspiring music and a glad hand await you.

**This message is addressed to 9,000 souls.  
It will be read by as many more. Some  
of you may place a great big question  
mark after this invitation because of the  
salutation.**

## THIS MESSAGE IS FOR YOU

*To-day is Tuesday, To-morrow is Wednesday, Next  
Day is Thursday, Then Friday and Saturday,  
Then Comes Sunday*

## COME TO CHURCH

Come to church somewhere Sunday. You will find a warm welcome in every one of the Coburg churches. No one church can accommodate all who attend or want to attend. But every church can receive many more than usually attend the services. Our little church will be glad to receive visitors and friends every night this week in honor of the completion of our new building. On Sunday if you have no church home, come worship with us if you are one of the 9,000, or if you are not one of them, come anyway.

*The Pastor is preaching every night until Saturday.  
Quartette choir leads the song service.*

**FIRST CHURCH** Broad St., at North  
**COBURG**

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to the point fell into my hands some time ago from Australia. Here it is:

"One of the most persistent advertisers in the history of success was Robinson Crusoe. He knew what he wanted—a ship—and he put up an 'ad.' for one. He flung a shirt on a pole at the top of his island: that, in the language of the sea, was plain to every seafaring man. The circulation was small. There was no other medium; but Crusoe kept at it, despite the fact that he got no enquiries for a long time. He changed his copy as one garment after another was frayed out, and in the end got what he wanted, and was happy, and his name and fame have come down the ages. There was only one 'possible' for him, and he got that—not at first, but in the end.

"Suppose R. C. had taken down that signal after, say, a year, and declared, 'Advertising doesn't pay; retrenchment must be my policy in the future,' where would he and his story be now? Put up your signal, and keep it there."

The only avenue through which the church has any hopes of receiving patronage in the way of attendance, even from its own members, is by publicity. It may be that that publicity consists of ringing the bell in the tower of the church. It may be by word of mouth of the membership, or by bulletin-board in front of the church, or in the daily newspaper. Every church has some avenues of publicity which it travels, though in many cases the progress is extremely slow. The only way for the church to advertise is to advertise, *and keep eternally at it*, not stopping when you succeed, but doubling your efforts for greater success.



### Newspaper Stories

The daily press is always looking for good, short stories upon live topics. That church attendance is such a theme will be amply evidenced by reading the

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following story, submitted to the editor of the *Nebraska State Journal* by a preacher of an adjacent congregation. It is a good story. It is readable. It will capture the attention of the Smiths and all other families. The editor knew it was good, and gave it a good, strong headline and a prominent position. He pleased the church people by publishing it, and he made friends of all who read it, whether regular church-goers or not. There is opportunity to get a similar story in every newspaper in the land, every Saturday, if it is a good, live story, and is brought to the editor's attention in time for his use.

WHO IS SMITH THAT HE SHOULDN'T GO TO CHURCH?

*To the Editor of the State Journal:*—Who is this man Smith, anyway? Perhaps he is a South African. Then his wife and children would vote unanimously for him to go to church. For they could eat at the same table with him, and he would do part of the work. The church in Africa gets Smith to sit on a chair and eat at a table.

Perhaps Smith is a Chinaman. Then every little girl of China who has suffered the torture of foot-binding would pray for Smith to go to church. When Smith goes to church in China his daughter's feet grow naturally.

Is Smith a native of India? Then thousands of child widows, under ten years of age, would plead with him to go to church. When Smith goes to church in India, marriage of his daughters takes place at the proper age.

Maybe Smith lives in Japan. Ten thousand young men who are seeking light from the Occident would ask Smith to lead them to the church and to progress and enlightenment.

Does Smith live in Tibet? Then let him follow fourteen Tibetan officials to a little native chapel on the roof of the world, and hear them asking that the church, the hospital and the school be enlarged. Smith should

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go to church in Tibet for the good of the children.

Smith may live in Turkey or Russia. The spirit of the young Turk and the young Russian in the social, political and religious revolution is, in the last analysis, the spirit of the Pilgrim Fathers, which was generated primarily by the church. If Smith believed in a progressive nation, he'd go to church in Turkey or Russia.

"But," you say, "Smith is an American." Well, then, let Smith take note of the history of America's progress. When Columbus discovered America he landed on his knees and thanked God. The discoverers of America, of the Mississippi, of the Pacific, were all churchmen. Church buildings were among the first buildings of the Pilgrim Fathers. The colonists in Virginia laid down the Scriptural law that "the man who does not work shall not eat." If Smith had been an early American, he would have gone to church. The writers of the Declaration of Independence and the makers of the Constitution of the United States were men who believed in the church and went to church.

But this man Smith is an up-to-date Smith—a twentieth-century Smith! Is he? Well, of which brand? Perhaps he is a boozier. Then he is ashamed to go to church. All the little Smiths who go to Sunday school clothed in rags are an argument for Smith to cut out his booze and go to church.

Smith is not a boozier—he's a respectable business man. Well, I know such a man who moved from a western Kansas town to an eastern Nebraska town. He gave as his principal reason, "No church for his children to attend, and he wanted them to be under the influence of the church." He did not go once in two years, nor did he support the church, but he demanded that other people supply religious influences and training for his own children. A square deal would demand that such a man go to church.

But Smith is a highly intellectual man—well educated. Good for Smith! Then he has enough brains to have heard of Roosevelt, Bryan, Garfield, Woodrow

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Wilson, the great majority of Congressmen and Governors, the large majority of university presidents and professors who believe in the church and who are not too top-heavy to go and enjoy religious worship.

But Smith is busy all week—he works long hours, and needs to spend Sunday with his wife and children. Yes, but his wife and children want to go to church. If Smith won't go with them, he is selfish; if he keeps them at home for his sake, he is still more selfish.

But what's the use? The fact is that nearly every Smith who does not want to go to church has a selfish reason. He is an egotist. He is self-centered. He has the mental mumps, or has taken a bath in the Dead Sea of French infidelity. If Smith is a pessimistic, stingy old bachelor, who has no social obligations, who is living to himself and for himself alone, who sees the hole instead of the doughnut, who thinks the world is going to the devil and "doesn't give a — if it does"—if Smith is that kind of forlorn creature, then for the sake of his contaminating moral influence it might be well for him to stay away from church.

But the church is a social institution. Prayer is social. Religion is social. Our hymns are social. Salvation is social. Worship is social. To try to make it individual is pagan.

To be sure, the church has her faults, but so have the school and the Government, and so has Smith. Shall we desert the Government because it has a few faults? Shall we secede from Smith because of his shortcomings?

Come out of it, Smith, old man; you're singing a selfish song.

Come on, Smith, help your wife to get those little kiddies ready next Sunday. Then you take them by the hand and go to Sunday school and church. Sit by your wife, and squeeze her hand a little during the dry part of the sermon, and I prophesy that before a month goes by you'll be singing a new song. It's a big, fine world. It's great to be alive.

BERT WILSON.

## XXIV

### DOES ADVERTISING INCREASE CHURCH ATTENDANCE?

THIS question is answered in the affirmative by practically every pastor who has had an opportunity of testing out the proposition in a sane and sensible fashion. That there have been failures is readily admitted. These failures, however, have been generally due to other causes than the publicity methods employed. In an address before the Advertising Clubs of the World at their Philadelphia Convention, June, 1916, Dr. William E. Barton, editor of the *Advance* (Congregational, Chicago), stamps church advertising approvingly, when he says:

#### The Testimony of an Editor

The first and best advertisement for any church is the widespread assurance that it uniformly has a service worth attending. No investment in printer's ink can ever be a substitute for this. Equally with every other advertiser, the church must stand ready to deliver the goods and give to the person who enters its doors something worth coming for, and I want at the very outset to register my own conviction that there is nothing else the church has to advertise which is so well worth advertising as the gospel of Jesus Christ.

In everything else the church has competition, and the minister is likely to find himself at a disadvantage as compared with other men. Other orators can be eloquent, and maybe more so than he; other men can tell stories as funny as his, and perhaps more funny. Actors and entertainers of various kinds and degrees

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can furnish their various and perhaps legitimate kinds of amusement, but the minister is a specialist in the gospel of the Son of God. If he is true to his calling, he can lift himself and his message above all competition in his particular field.

### ADVERTISING THE GOSPEL.

I believe in advertising church services, and am glad to say something about its methods, but I wish it understood in advance that I believe first of all in having something to advertise, and that the thing advertised should not be meretricious or cheap or theatrical, but fundamentally and invariably the gospel of Jesus Christ.

But there is no reason why the gospel should be either preached or advertised in a dull or uninteresting fashion. Jesus was an interesting preacher. He knew how to get the attention of the crowd and how to keep it after he got it. He did not always preach alike; he changed his style of preaching at least four times, and always for a reason. He did not depend upon his miracles to bring in the crowds; indeed, he deprecated the gathering of multitudes after that fashion. But he got the people and they heard him gladly.

Every church should consider thoughtfully what are its best and cheapest and most productive forms of advertising. I am satisfied that a good many churches do not utilize to the full the available resources of this character. I place well to the front among advertising agencies the local press. A minister ought to go to the editor of the local paper, or papers, large or small, and say frankly: "I want to help you in every way I can, and I want you to help me. I want to give you all the news features you care for in connection with our church work, and to report them in a style which you will find interesting to your readers, and I want to know what features of our work you are willing to announce and to report."

If a minister will come to a friendly understanding

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with the editors of the local press and will cultivate a style of announcement and report which has news value, he can get an immense amount of free advertisement. In order to accomplish this, he needs to cultivate a style that is adapted to the press. The first rule is to boil it down, and the second rule is to light it up. The church service can be announced so stupidly that no editor will want to print the announcement and no reader will care to come to the service; or it can be so written that the editor will count it good copy, and that every reader who cares at all for a church service will have an immediate desire to attend.

I am prepared to be told that ministers ought not to seek newspaper notoriety, and I agree heartily with that statement; but ministers ought to seek to let their lights shine before men that they may see their good works and glorify their Father who is in heaven. So the first rule which I have learned to follow with regard to advertising outside the church itself is to make the largest possible use of the local press.

### THE BULLETIN-BOARD.

I believe in a dignified and well-kept bulletin-board. Many church bulletins look shabby and unattractive, and a large part of their advertising value is lost through carelessness. If a minister does not select his sermon topics until Thursday, and does not get them on the bulletin-board until Friday, he has wasted two-thirds of the week.

There are features that have advertising value, and these should be studied and used to effect. On the other hand, one must be careful lest in advertising particular features he seems to magnify them and to minimize the great purpose of all preaching. No man should ever belittle his sermon, either in his own mind or in the minds of his people. The message of the gospel should stand out as the great central thing of concern.

If a minister will seek unusual opportunities of

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advertising his services, he will be likely to find some unexpected assistance.



### What Another Editor Says

That the newspaper as a publicity medium is willing and anxious to co-operate with the church in its effort to awaken a "worship consciousness" on the part of the world's population, is the testimony of no less authority than Mr. James Keeley, editor of the *Chicago Herald*, in an address delivered before the Church and Publicity Conference in Chicago in April, 1916. Here is what Mr. Keeley has to say with regard to the matter:

Newspapers and churches are in the same business; that is, to better conditions in the communities in which they exist. We may not walk arm in arm down the same thoroughfare, but we are on that thoroughfare and we ought to get a little closer together.

Both church and newspaper are criticized for not doing more, but with all their faults they are the most powerful agencies in the community for good. When vice poisons our community, an attack initiated by the churches doesn't make much impression until the newspapers spread the information. When young women are lured to destruction in the cabarets, the newspapers and churches cry aloud against the outrage until the whole community arouses itself and action is taken.

Milk is kept pure for the babies; vice is lessened; criminals in and out of politics are (sometimes) apprehended; improvements are launched and completed; the sick and suffering are better cared for, and the moral tone of the whole community is raised by the co-operation of the churches with the newspapers and of the newspapers with the churches.

### DID CHRIST ADVERTISE?

While the people came to Christ sometimes, the reports show that most of the time he went out into

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the streets and market-places where the largest number of people congregated, and there advertised righteousness.

He believed in going where people were, giving his message in language they understood, and he thus created and stimulated a demand for what he had to offer. Aren't most of us, or, rather, until recently, weren't a large number of us—business men, churchmen, preachers—rather inclined to wait until business came to us instead of going out after it?

You gentlemen who are the guests of the Chicago Advertising Association, you pastors of various flocks, represent the house of the Lord, the biggest establishment on earth, whose charter for doing business was issued by the King of kings and the Lord of lords.

Your commission, as Mark, the reporter, puts it, is: "Go ye into all the world and preach the gospel to every creature." You were not told how to do it; you were told to do it. This is your assignment.

Are you carrying out your commission to preach or to advertise the gospel to every creature when, in a number of cases, you minister only to those who come to your church? Aren't there many discouraged and sad persons outside the church that don't know that the house of the Lord, which has about one thousand branch houses in Chicago, has a full stock of hope and joy and peace and consolation to fill their need?

How will you let the lonely persons in Chicago—and there are tens of thousands of them—know that they will find friends inside the house of the Lord unless you advertise the fact? And when you do advertise hope and joy for the discouraged and sad, and friends for the lonely, will you deliver the goods to them when they come? I will let you answer.

### DELIVERING THE GOODS.

I am not here to outline a program for advertising the gospel. The lesson from business houses which

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might be learned by churches is to set aside a certain amount of money each year for advertising purposes, and find a man to spend the money wisely. If advertising is good to create a demand for food products, why shouldn't it be just as good for the gospel?

Recently in the East there have been one or more campaigns advertising the church and the gospel. I understand that, in the judgment of the people who were sponsor for those campaigns, they paid, and paid well.

If I were asked to make suggestions as to what should be done in this line, I would ask why it isn't possible for a group of men to be appointed to represent all the churches of the city and advertise the things of the church as a whole on a big scale? I believe that Chicago would not lag behind its Eastern neighbors in the support of such a campaign.



### Preachers and Laymen Speak

At the same conference addressed by Mr. Keeley, which, by the way, was a conference arranged by the Educational Committee of the Chicago Advertising Club, and not by any church organization, the following bits of testimony were offered by some of the two hundred preachers and laymen who were in attendance:

Rev. Fred A. Moore, pastor of the Church of the Redeemer (Universalist), spoke on "Making Sure We Have Something to Advertise." He insisted that it was the goods of merit only that justified an advertising campaign. Rev. William E. Barton, of the First Congregational Church, Oak Park, spoke on the topic of "Advertising to Fill a Church." He told the story of changing from a vesper service to an evening service, supported by a publicity program. He advocated a generous use of the newspapers both to carry sermon extracts and to disseminate the news of the church.

Rev. Paul B. Jenkins, chairman of the Publicity Committee of the Milwaukee Federation of Churches,

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told of efforts there at community advertising. Between twelve and fourteen thousand dollars has been spent in union advertising by the churches of that city, and many of the saloons closed on a "Go to Church" Sunday. One saloon displayed this sign: "This saloon has gone to church."

Rev. W. B. Norton, religious editor of the *Chicago Tribune*, gave an address on "How Churches May Secure Larger News Publicity." He showed how some churches were on the alert to provide information to the newspapers, while others never send any news in and thus the papers do not learn of the news until it is too old to print. He explained the reasons for the great publicity given the Roman Catholics. Their priests are protected from scandalous write-ups in the paper by the church acting unitedly against the offending newspaper. He showed how Christian Scientists uniformly refused to be interviewed, and referred all inquiries to their publicity man.

Rev. Charles Stelzle, of New York, is an advocate of general advertising. He believes the church must lay out a program lasting for years. He advocated having a layman manage the advertising in a church, as opposed to Dr. Reisner, who takes care of his own.

Dr. Christian F. Reisner, of Grace M. E. Church of New York, was the most electric personality in the conference. He uses moving pictures, distributes roses and apples, has Sunday evening socials and does many unconventional things. He has paid off the debt on a downtown church and fills it on Sunday evening.

Some speakers sounded the note of dignity and reverence in a publicity campaign. Carl Hunt, editor of the magazine *Associated Advertising*, counseled against the use of certain kinds of advertising.

The use of a parade of all the Sunday schools in a suburb was advocated by one speaker. Another speaker laid great stress on the use of a carefully prepared mailing-list. Practically all the great methods of publicity were discussed as they apply to the church.

## XXV

### PUBLICITY IN SMALLER TOWNS

**P**UBLICITY methods for the purpose of increasing attendance at services are not to be confined to the churches in the larger cities. The following excerpts of an address by Byron Hester, an Oklahoma minister, give the views of a young pastor in a small village church. His statements are worthy of wide reading and careful consideration on the part of pastors and publicity men of the churches everywhere. This is taken from the *Christian Century*:

To-day is the day of the newspaper. The "Autocrat of the Breakfast Table" at last is silent, and now eagerly scans with whetted appetite the double-barreled headlines of the morning's paper; for the American people, like Luke's Athenians of old, spend a large portion of their time "hearing and telling some new thing." At one time the Jews asked of the words that fell from the lips of Jesus, "What is this? a *new* teaching?" And there they struck the keynote: for that is what it was, a *new* teaching. The word "gospel" itself means the "good news."

Though it is true that Jesus did not use a drop of printer's ink, it is likewise true that printer's ink has done a great service toward spreading the gospel. Though the great Teacher left behind no written line—though while in the flesh he commanded no man to pen a single word—yet he commissioned them, his followers, to go into all the world and preach the gospel to every creature; and he endowed them with a power from on high which was to guide and direct them. And it was while under the guidance and direction of

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this Holy Spirit that, in order to preach the gospel to every creature, they saw fit to set it down in black and white. And that leads me to ask the reason why, and to attempt the answer.

“IN BLACK AND WHITE.”

They set it down in black and white, in a sense, for the same reason that the printer sets up his type in the composing-stick. They set it down in black and white, first, because in this way they could touch more lives. More people could read in the remote distances than could stand within the sound of the preacher's voice and hear. Let me illustrate this point:

On a certain day there are present to hear the inaugural address of the President of our great nation of people, relatively, but a few privileged persons; but the next morning the whole world reads it at the breakfast table and is blessed. Again, on Sunday morning, Dr. Hillis, of Brooklyn, stands in his pulpit and makes his great confession. Monday morning it is the absorbing theme of discussion in the ministerial alliances throughout this broad land. All because of the newspaper.

The apostles set it down in black and white, also, because in this stereotyped form it is most lasting. Though Paul speak with the tongues of men and of angels and have not his amanuenses, Luke and Tertius, with their quills and parchments, he is become next to nothing. That is, largely so, as far as those out of earshot are concerned. His tongue mingles with the dust of Rome, but his writing remains forever, and is read far beyond the Spain of his hope. And for him there is—plus ultra!

“THE EYE-GATE.”

Then, the apostles set it down in black and white because in this way it becomes more effective. That is,

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as far as instruction is concerned. Psychologists and authorities on pedagogy have assured us that near seventy-five per cent. of our information reaches us through the retina of the eye. Those having ears are more deaf than those having eyes are blind. Our ears lag behind. Our eyes look ahead. Let this supposed conjugal dialogue illustrate my point:

"John, how was the sermon this morning?"

"Fine! Fine!"

"What was it about?"

"Why, I don't know; but it was really inspiring. Something or other about life, I think. I don't remember just what he said, but the effect was very impressive."

Compare with the following:

"John, did you read that sermon in the paper this morning by Pastor Russell?"

"Yes, I read it twice."

"What was it about?"

"'The Second Chance.' I'll get the paper and read it to you. And if you can't catch the drift of it in the first reading, I'll read it until we know it thoroughly. Where is that paper anyway?"

Even a Sunday's paper may have its redeeming features!

### THE CHURCH PAPER.

Those who are regular subscribers for our church papers, in which they may read, re-read, and have ample time to ponder and ruminate over masterly sermons and editorials, are admittedly our most earnest and consecrated church-goers also.

However, the point that I have in mind does not have sole reference to church papers, but to the fact that a printed sermon has its great advantages. In truth, I have especial reference to the newspaper, because it has the largest patronage and constituency. Besides, the fact that a man is a subscriber for a church paper is *per se* evidence that his interest in the religious

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phase of life has already been captured. Whereas, many and diverse are the motives actuating the subscriber for the daily or the weekly newspaper. One man subscribes in order to keep posted on baseball news; another, in order to keep his hand on the pulse of the financial and commercial world; another, in order to keep track of the bargain counter; another, in order to keep up with the smart set; but most of us subscribe in order to keep up—to now!

Large salaries are paid men who merely write business "ads" for our daily papers. Not only is this an age of the newspaper, but it is also the age of advertising. The matter resolves itself into the question of the survival of the fittest, or of competition. Can we who are about our "Father's business," in the administration of his affairs, afford to advertise or not? That is the question. Will it pay? Is it true that the pen of organized Christianity is no match for the pen of organized business? Can we compete with the things of this world, and catch the casual eye of the worldling, to make it shine first with interest, next with longing? Is it possible for us to make what moth can not corrupt more desirable than worldly goods? Are we fearful of crossing the sword of the Spirit with the sword of materialism? Are we afraid to enter the arena of the newspaper columns, where we must needs combat for our existence with antagonistic forces?

### SHALL THE CHURCH ADVERTISE?

Does Coca-Cola surpass the Water of Life for refreshment? Of course I speak figuratively, but why not under the caption "Help Wanted," the Master's "The harvest is plenteous, but the laborers are few," or "I am among you as one that serveth"? Why not in the "Lost" column the Saviour's "He that loseth his life for my sake shall find it," or Paul's "I count all things but loss for Christ"? Or in the "Real Estate" column why not a mention of that house not made with

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hands, eternal in the heavens, or Jesus' "I go to prepare a place for you. In my Father's house are many mansions"? Yes, why not place next that clothing "ad" a cut of the robe of righteousness? Why not set up in the galley with the millinery "ad" one that speaks for the crown of blessing? Why not place on the imposing-stone opposite the jeweler's "ad" one that has to do with the pearl of great price or the ring of sonship? In other words, why not advertise!

Because it is sensational, some one objects. When Jesus came to Jerusalem on a colt, and with all that following, doubtless some called him a sensationalist. And if not then, surely when he drove the money-changers from the temple.

### JOHN THE BAPTIST AN ADVERTISER.

Then, there was John the Baptist! I wonder if John's many peculiarities and his refusal to disclose his identity, when he called himself but a crying voice, didn't have something to do with the fact that all Jerusalem and Judea went out to hear him? Yes, for the sake of argument, grant it: even the element of curiosity might have entered in. Oh, but many are the men who before have come to scoff, but remained to pray! I believe that it was Paul who had something to say about the "foolishness of preaching" which God had chosen in order to set at naught the world's wisdom. Would God choose the "foolishness" of publicity or of advertising to-day? Ah, my friends, is there any stone that he would have us leave unturned in order to save one soul!

I recently read that the first newspaper advertisement, and the ancestor of the thousands of advertisements now daily appearing, was that of a religious book, "The Divine Right of Church Government." The essential of both advertising and religion is faith; and the object of both is to create in hearts and minds a desire for what we do not possess.

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### A POINTER FROM CHRISTIAN SCIENCE.

I was informed, by reading an editorial in one of our leading church papers, that Christian Science manifests admirable shrewdness in guarding and practically shaping its reputation; that in a vantage city of each State of our nation it locates a press bureau with an official representative whose business it is to keep in touch with the various newspapers of the State, and correct any unintentional misstatements and reply to any misrepresenting aspersions which might tend to reflect upon the doctrine and practices of Christian Science. Clipping bureaus keep this man in touch with the situation. If his reply is not published, the editor is kindly notified and asked to correct his error. If his request is ignored, the editor receives a courteous but insistent call. "The effect has been to cultivate an editorial considerateness toward Christian Science which is not manifested in the same degree toward any other religious body."

It was pointed out in this editorial that the possibilities of this system are interesting. Suppose denominations had showed such sagacity in the earlier days. Suppose that when the word "Ite" had slipped from the editor's pen he had received a courteous but insistent call! But the larger possibility of this system is this: that it is not only a means for replying to misrepresentations, but it may be a means for constructive propaganda of the principles of Christianity. The world would have understood all denominations better had we utilized it before. Russellism is gaining its thousands of adherents through the newspaper columns which usually appear on the so-called "patent insides," the space paid for and the investment yielding large returns.

### POSSIBILITIES OF THE NEWSPAPER.

The world is ready for the plea of unity; but the world will not get it through reading the papers of the various denominations, nor the interdenominational

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press, for the world does not subscribe for these papers. Practically all the subscribers for church papers are church people, who have manifested their interest in religion by subscribing for them. Members of all denominations have papers of their own which they must read. They haven't time to attend another church. Much less have they time, money and inclination to subscribe for another church's paper. The battle must be fought out in the columns of the daily or weekly newspapers. The newspaper is the foreign field of the larger possibilities. The home field has already been worked. Let us move out and possess the land!

I know that we can't get all our sermons in the papers. But we should see to it that there is a publicity committee on each church board. A fund should be set aside for the purpose of church advertising. We should make friends by means of the mammon of unrighteousness in order that we may receive them into the eternal tabernacles.

An outline of a sermon published, or a paragraph, is often very telling.

### "WAITING" AND ADVERTISING.

Proper advertising is not confined to announcements of church services alone. Sometimes a general standing invitation to come to the feast will not do; and we must go out into the highways and byways and bring them in by other means. It may be true that everything comes to him who waits; that is, provided he waits long enough. However, he might die a-waiting before it comes. When the invited guests didn't come to the waiting host, he sent after them. Friends, we must go after them! The day of the "mouse-trap" poem is past. Yesterday it was true that "if a man can preach a better sermon, write a better book, or make a better mouse-trap than his neighbor, though he build his house in the woods, the world will make a beaten track to his door." But to-day, unless he advertise—I repeat it: unless he

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advertise—if he build his house in the woods, even if he does preach a better sermon than his neighbor, the world may make a beaten track to his door ultimately, but it will arrive only in time to see his casket before the parlor window, and to present its floral wreath of victory to his descendants!



### Advertising Draws New Jersey Men

The right sort of publicity for churches has been set forth in many articles in the *Continent*. Here is the testimony of William Clement Isett, a pastor in a mill town, who has used paid advertising space in newspapers with large success. This publicity is backed by able work on the part of the men of the congregation:

Millville, N. J., as its name indicates is a milling town—glass and cotton—having a population of about thirteen thousand. Like all south Jersey towns, it is predominantly Methodist. Presbyterian methods and manners are unattractive to the majority of the people. It may be helpful to others to know something of the way by which we secure and maintain an audience of considerably more than, and frequently double, our membership, especially in the evening.

It is taken for granted that the chief attraction of a church service is the sermon, suited to the needs of the people, definitely learned by pastoral visitation, and classified. It is also assured that the music is as good as can be secured. But good sermons and singing do not always make a good service. The main reason for large and regular attendance is the unity of the service. From prelude to postlude every number is interlocked. Nothing can be omitted; nothing added. Consequently the audience goes away satisfied—filled—and comes back the next Sunday for more. There are times, of course, when harmony is broken by necessary, unexpected conditions, and the service discordant, but they only serve to emphasize the usual harmony.

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Before the Sunday bulletin goes to the printer, the pastor has gone over every part of the service with organist and choirmaster. The prelude must prepare the audience for that particular service; therefore a dozen may be run through before the right one is selected. So with the anthem, solos and hymns. Each leads up to what follows, even the sermon relating itself to whatever comes after it, the service not being complete till the postlude is finished. Variety is carefully studied, so as not to interfere with necessary ritual.

The second thing which increases our audiences is advertising. We have always advertised. In the first place, our church bulletin is an advertisement in itself. A layman in Pittsburgh wrote me that while he was not interested in a single local thing going on in our town, yet he read our announcements through several times, because, on one small page, we had a real Sunday newspaper.

# 300

Is the mark we want to reach Sunday,  
at the Presbyterian Sunday School.  
This would be ten more than our record.

**Will You Do Your Part ?**

## IF YOU ARE A MAN

You are cordially invited to attend  
the Annual Meeting of the Pres-  
byterian Brotherhood in the Lec-  
ture Room of the Church.

**TONIGHT AT 8:00**

## WHY NOT

Set a good example for your boy or  
girl by attending Sunday School? You  
can find a congenial class in some  
school. If you choose to attend the  
Presbyterian School you are assured a  
hearty welcome.

**Plan to Come Next Sunday and  
Every Sunday**

*These Announcements Are Part of a Series in a Local Paper Which Helped to Get a Sunday Evening Audience Which Is Double the Church Membership.*

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We also have a two-inch, double-column advertisement in one of our daily papers, with three changes a week. After this had been running for awhile, an editorial appeared in the paper, calling attention to the excellence of our advertisements, and pointing to them as models—and this from an editor who has been a political opponent of some of the prominent business men of our church.

Recently this same newspaper offered us a quarter of a column in the reading space of the Saturday issue, free of charge, for any brief items of church news, or discussion of religious subjects of interest to the community.

The secret of our success in advertising has been variety. Our space is on the front page and attracts immediate attention. Careful thought is given to the advertising matter. It is the "catching" thing that is advertised. In a small town like this, sermon topics are not usually "attractive" to the people. They know the preachers too well. As a rule, the topics are subordinated. The point of the sermon; the striking feature of solo, anthem or organ music; a personal question on religion—are advertised; anything to drive home the truth that the church has something to give.

Much is made of our good music. Sometimes either the choir or organist will give a special musical service lasting half an hour, which still allows twenty minutes for the sermon. On the bulletin is printed interesting items about each piece of music, calling particular attention to the spiritual devotion and worship that it ought to awaken. Each one has been carefully selected on account of its inspiration to worship. The sermon drives home the message of the music. This serves to emphasize to the non-churchgoer the real helpfulness of our worship, and he is usually with us the following Sunday.

Thus we are trying "by all means to save some," and "the Lord is adding to the church daily those that are being saved."

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### It Works in Texas

PERSONAL EXPERIENCE OF A VISITOR TO A SMALL TOWN.

Getting off the train at Ladonia, and having twenty minutes before my Dallas train, I walked over to take a look at the town square. On the pavement I saw a bulletin-board that read: "Services at the ——— Church Sunday. Come; we give you hearty welcome." I said to a gentleman: "Have they a good preacher at that church?" He replied: "Yes; you will hear a good sermon if you go." The next day I went over to look at the church. We found the preacher putting up a new, winter's church bulletin-board. As we walked away, my wife remarked: "I guess he will give them something worth coming after."

Oh, that is just it; "a good sermon if you go;" "something worth coming after."

This, after all, is the best advertisement—a service worth attending, a message worth listening to. If you are going to advertise the church, you must have a service, a sermon, a welcome that is worth advertising. I believe in advertising the church. It is a good deal better and more important than thousands of things that are advertised. And nothing pays such large returns as advertising. But, first of all, you must have something worth advertising. People are not going to be fooled a second time. A man said to me: "I never invite strangers to come and hear our preacher, because I never know what blunders he is going to make." Don't think that bulletin-boards and printers' ink will take the place of a real, vital, helpful and worth-while message.

I believe in advertising, church advertising, if you have a good thing to advertise; and certainly nothing is so good as the "good news," and nothing so important as the church of God.

Emerson says: "If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his house in the

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woods, the world will make a beaten track to his door"—provided he advertises.

I know a church that has a good preacher; he always gives a worth-while message. But his members do not think it worth while to let the people know about it. I said to a gentleman who belongs to a church that is doing things: "What is the matter with that church?" He replied: "They need to make a noise and let people know they are there and have something worth while."

This is a day of advertising, of advertising clubs and ad conventions. When every line of business is advertised, we do not believe that the church, which has the best thing to offer, can afford to be behind in making it known. I know there are conservative churches, and preachers who think that it cheapens religion and secularizes the church and places it alongside of business; that it is beneath the dignity of the church to advertise. A preacher said: "I will close my church or preach to empty benches before I will advertise myself." But what could cheapen religion more or be a greater reflection upon the preacher and the church than empty benches or closed doors? Certain it is that people must come, if you expect to preach to them in your church, and certainly they must know you are there before they will come. And certain it is if you give them something worth coming for, they will return again. A certain church had a good preacher, but he was modest and conservative, and said: "I will never cheapen myself or my religion by advertising." The night audiences averaged less than seventy-five. A few business men, realizing that they had a good thing, took the matter in hand, put out a bulletin-board, advertised their services in the papers, invited people to the church. Increased audiences put new life and message into the preacher, the membership took on new spirit, all departments of the church became enthused, and to-day that church has great audiences, a large and growing work, and is doing things. The matter of advertising the

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church should be taken up by the business men of the church, and not by the preacher. Get you a preacher that can give a message worth listening to by the best in your community, a student and real, vital gospel preacher; a man with a message; make your whole service worth coming to and coming back to, and then make your preacher and church known. Advertise your church.—*Cephas Shelburne, Lancaster, Tex., in the Christian Courier.*



### Bargain Sunday—A Suggestion from New Jersey

When the present movement for getting people to go to church on a particular Sunday struck a certain New England city, a witty business man of the place referred to the day set apart for such a campaign in his own church as "Bargain Sunday."

It was not an unhappy designation, for in most churches the services on "Go to Church Sunday" are made unusually interesting. Evidently the hope is to create in those who attend on such an occasion an appetite for the regular bill of fare. Fine music, a spirited sermon, and outward tokens of hospitality are among the things employed to charm the lethargic individual who has been enticed by the persuasions of his religious friends to submit himself to spiritual influences for an hour or two, just for a change.

Since merchants find "bargain day" a satisfactory method of advertising, it is fair to presume that the churches will reap a corresponding benefit by the use of "Bargain Sunday." The customer who hurries to a department store in order to secure the rich advantage which is promised to the early comer is likely to find in the place he visits attractions of a permanent sort, and in time of need will be disposed to repair to that emporium to satisfy his requirements. In the same fashion, if the churches are discreet, they will obtain enduring acquisitions to their congregations.

At the same time it must be held in mind that no

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extraordinary allurements on one Sunday, followed by long lapses into dull monotony and dreary uniformity, will ever be effective in building up permanent church attendance. Herein lies the main defect of all special services. One of the prime needs of to-day is emphasis upon the regular work of the church. The cultivation of a steady sentiment in support of public worship has nothing showy about it, and does not cause the pulses to beat rapidly by reason of the excitement attending it, but the persistent pursuit of the indifferent public, with personal attentions and Christian cordiality, will be found vastly more remunerative than occasional and sporadic assaults upon the masses who have not formed the church-going habit.

Let every Sunday be "Bargain Day."



### The Downtown Church

The plan of church work here presented is not essentially new. Many churches have used various parts of it; some have adopted all the ideas assembled here. The article ought to be stimulating to many congregations that desire to fill the largest possible place in the community:

More than one pastor and his officers have thought of this project, "Advertising by Churches," which heretofore has been considered irrelevant to religion, and which now is being recommended in church papers and adopted by progressive ministers here and there over the country. But when church officials have considered making an addition to their already heavy expenses, they have withheld their hand and have contented themselves with conditions as they are. Many a church session, however, by studying a little into the problem which confronts it, and with the exercise of a little faith, can see that, by the adoption of up-to-date business methods of advertising, the efficiency of the church plant may be greatly increased.

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### ADVERTISING HELPS CHURCH DESPITE SHIFTING POPULATION.

As a practical application of advertising to church problems, consider the imaginary case of the First Church of Blankville. This is a community of ten to fifty thousand inhabitants, which is rapidly changing from the staid community it once was, and under the stimulus of the increasing population, incident to the rapid growth of all cities, is acquiring a large number of young people from neighboring towns. These young persons live in boarding-houses or rooming-houses at the edge of the business district and are without family connection in the city. First Church is an old-established institution not far from the business region, built substantially forty years ago, when all its constituents lived in the immediate vicinity. The advancing tide of commerce, however, has driven many of these former supporters to the edge of the city and some have taken their church letters to suburban congregations.

The pastor is beginning to face a real downtown church problem. The congregational leaders are those who have been brought up in the church, although the sons and daughters of these old families have left for still larger cities.

Many of the young men and women who have come to Blankville have been church attendants at home, but in a strange place and a new environment are not giving to any organization a tithe of the energy they gave to the church in which they were brought up. There is a listlessness about the church because the congregation seems to be dwindling, especially in available material for leaders.

From the standpoint of the pastor, the problem of this church is to awaken the present membership and do something for those who are practically at the doors of the church and have not entered it.

The church advertising campaign is meant for a church of this description, although it can be modified

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for adoption in many communities where circumstances are not identical.

### TACTFUL MEANS ASSIST IN REACHING STRANGERS.

In the first place, it is advisable to obtain the names and addresses of as many persons as possible in the vicinity of the church who are not now attached to any congregation, especially persons of your own religious faith. These names can be obtained through the use of committees of canvassers. A systematic church census is, of course, the best plan. Some member might make it his business to clip from the daily papers all items concerning persons moving to town. The church and Sunday-school officers might also obtain names of adherents who come to Blankville. The names of strangers who enter the church, or any of its allied organizations, may be obtained by a tactful man standing at the door each service. These and all other names should be entered in a card catalogue.

To all such persons, however their names are obtained, a note or card should be sent by the pastor, inviting them very cordially to worship in First Church. A reception committee or other similar body should have been appointed from the congregation to be especially watchful for strangers and to leave the greeting of old friends to others. The pastor's note or card might be renewed in another form in two or three weeks. Friendless young people like to receive mail, and a cordial, informal note from the pastor will go far toward making them feel friendly to First Church.

There are, however, many persons in Blankville who might be attracted to First Church, who have not been reached by the canvassers nor by any of the suggested methods. Many of those who have received cards from the pastor will feel more like coming to the church if they see another invitation in the daily papers. It is at this point, perhaps a month after the first canvass for names has been made, that paid advertising in

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the daily press could be used with profit. An advertisement similar to the one here displayed could be

### **WHERE DO YOU SPEND SUNDAY EVENING?**

There are good music and a cordial welcome awaiting you at 7:45 o'clock at the First Church. Here you can meet those who may be your best, lifelong friends. Dr. Brown the pastor, will inspire you to do better work on Monday. You will, not be made uncomfortable and need put only what you wish on the collection plate.

— TRY IT SUNDAY NIGHT —

**FIRST CHURCH** THIRD AVE.  
At FIFTH ST.

inserted in the daily papers, probably at a cost of \$4 to \$6 an issue; maybe less, depending upon the rate per inch. This advertisement will occupy two inches double column, and may be reproduced in any town where such a campaign may be attempted.

The expense of this advertising might well be absorbed by the men's club or a similar organization, or by some business man not otherwise interested in church work, on whom the enormous advantages of advertising have been impressed, and who would, therefore, willingly contribute to this businesslike phase of church work. If the pastor can enlist the services of a man writing advertisements for a living, or of the advertising manager of some retail department store or large manufactory, he has gained a valuable man for the church. He should be the close confidant of the pastor and help in all phases of publicity and follow-up used.

Up to the time of publication of the first advertisement it might be advisable to keep the larger part of the congregation in ignorance of the proposed publicity scheme. Thus the appearance of the name of their church in print will cause a more or less pleased shock.

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This alone may have the effect of stirring up the "stand-bys" to greater effort.

Business concerns frequently send to retail dealers who handle their goods, neat booklets containing reproductions of the advertisements they are using in national magazines, and other statements of the efforts they are making to help the dealers' sales. In the same way it may be advisable to have the pastor or session send a proof of the advertisements which are to appear, to each member of the congregation, with a little appeal for his assistance in making the campaign as effective as possible. Without the earnest assistance of every member of the church, the advertising can not be nearly as effective as is possible. Each regular attendant must act zealously in the capacity of a salesman and thus make each visitor feel at home and anxious to return.

If this spirit of co-operation can be aroused, if the advertisements are continued for a sufficient length of time and are written in a sane, enthusiastic manner, if the church service is of sufficient power and vigor to hold the attention of visitors, such a campaign is in the line of success.—*Herbert H. Smith, in the Continent.*

## XXVI

### UNITED PUBLICITY

**B**ALTIMORE, Kansas City, Minneapolis, and many other metropolitan cities and many smaller communities, have experienced federated activities in advertising the church. While the results of these efforts have not been as large as the pastors and leaders had sometimes anticipated, the very fact that the churches bought and paid for a full page often, in the Saturday papers, was sufficient in itself to make an impression upon the non-attending portion of the populace, well worth all it cost. As an item of information, I am taking the liberty of reproducing some of the display announcements which were published in a daily paper. These announcements are typical of those used in all the cities named, and are capable of being applied elsewhere. These may be modified, changed to suit and otherwise altered to meet conditions and space. As a rule, newspaper publishers are eager to devote a stated portion of their Saturday issue to such an effort, and will make low rates and also give editorial support to the enterprise. The rates in daily newspapers are unusually low, and the cost to an individual congregation under such an arrangement is extremely low, approximating only a few dollars a week, according to the number of churches participating in the arrangement. Usually such matters are handled by the Church Federation, where such exists locally, or the Ministerial Association, or even the Y. M. C. A., where there is no other clearing-house for such activity. Such an enterprise, however, should be sufficient cause in itself to justify the creation of some sort of organization.

# **If You Go to Church You'll Be Rewarded in This World**

**G**O TO CHURCH because it will help you with your employer; it will help you in your business; it will help you in your profession.

The man who GOES TO CHURCH doesn't have to wait for his reward in the next world. He gets it right here. If you are an employee, you may rest assured that you will not lose any caste with your employer when he learns that you are a regular attendant at church. If you are engaged in business, people will trade with you more readily if you GO TO CHURCH. They rightly figure that a merchant who GOES TO CHURCH regularly is honest. They feel that, unless he is a great hypocrite, the merchant who GOES TO CHURCH will deal fairly.

The doctor who is a regular attendant at church can be trusted. His patients know that, in addition to his skill as a physician, he is sober, dependable and God-fearing. It is plain that a physician who is a regular churchgoer soon earns the confidence of the community. The same rule applies to the lawyer. It applies to all professional men.

**IT MUST BE PERFECTLY CLEAR, THEN, THAT, NO MATTER WHAT YOUR STATION IN LIFE MAY BE, YOU WILL BE A READY WINNER IF YOU GO TO CHURCH. THE MATERIAL BENEFITS OF GOING TO CHURCH MUST BE APPARENT TO EVERY ONE. WHO WILL DENY THE SPIRITUAL BENEFITS? EVERYBODY CAN LAY UP LASTING TREASURES. GET THE GO-TO-CHURCH HABIT. IT IS THE VERY BEST HABIT THAT YOU CAN ACQUIRE.**

**GO TO CHURCH yourself!**

**Induce your friends to GO TO CHURCH!**

## **Young Women Should Get the Young Men to Go to Church**

**Y**OUNG women should GO TO CHURCH.

It is only fair to state that most young women do GO TO CHURCH. Clergymen are free to say that without the women the churches soon would die. But there are some young women who are disposed to treat lightly the "GO TO CHURCH" movement. If there is a social gathering the night before the Sabbath day, they are loath to get up in time for divine service the following morning. They insist on their beauty sleep. They think more of their physical beauty than they do of their spiritual beauty. And yet beauty of soul is conducive to beauty of face. Beauty of soul means happiness. Happiness means both health and beauty.

**THE YOUNG WOMEN OF THIS LAND ARE A TREMENDOUS POWER. IF THEY GET BEHIND THE GREAT "GO TO CHURCH" MOVEMENT AS THEY SHOULD, THE PERSON WHO DOES NOT GO TO CHURCH WILL BE RARE INDEED. A YOUNG MAN EXPECTS—IN FACT, OFTEN INSISTS—THAT THE YOUNG WOMAN WHOM HE HOPES TO MAKE HIS WIFE SHALL ATTEND CHURCH. IT IS ONLY FAIR THAT THE YOUNG WOMAN MAKE THE SAME EXACTION FROM THE YOUNG MAN WHO IS PAYING HER ATTENTION. A SPLENDID IDEA, IF IT COULD BE WORKED OUT, IS TO GET THE YOUNG WOMEN OF THE LAND TO SNUB THE YOUNG MEN WHO DO NOT GO TO CHURCH. THE CHURCH SOON WOULD BE FILLED WITH YOUNG ZEALOTS.**

It is perfectly plain that the "GO TO CHURCH" movement can be made a great deal stronger by the united support of the young women of the land. There are thousands of noble young women who are veritable pillars of the churches in America. There are others who have grown careless. It is to these this appeal is made. Get back in the fold.

**GO TO CHURCH** next Sunday, young woman! Bring your young man with you!

# **Delays Are Dangerous. Be**

## **Sure to Go to Church**

### **Next Sunday**

**T**HERE are some men who GO TO CHURCH only on great feast-days, such as Easter, Christmas and New Year's. They have not lost all their religious faith. They still want to be considered Christians. But they will stay away from church Sunday after Sunday. They are not lacking in faith. They are careless. Their religion is not dead. But it does need an awakening.

The "GO TO CHURCH" movement particularly appeals to these men. They have been wavering in their support of the house of God. They needed a reminder. The "GO TO CHURCH" movement primarily was started to get up enthusiasm among the men who have remained away from church, not because these men had lost faith in the church, but because they had become careless and indifferent. When a man GOES TO CHURCH on Christmas or some of the other great feast-days, he indicates that he has not forgotten his early religious training.

**MEN SHOULD DO MORE THAN GO TO CHURCH ON THE GREAT FEAST-DAYS. THEY SHOULD GO TO CHURCH EVERY SUNDAY. THE CHURCH DOES NOT ASK MUCH OF THEIR TIME. AN HOUR EACH SUNDAY WILL SUFFICE. ONE HOUR OF ONE HUNDRED AND SIXTY-EIGHT IS NOT A GREAT SACRIFICE. ONE HUNDRED AND SIXTY-SEVEN HOURS A WEEK CAN BE DEVOTED TO THE WORLD. GOD ASKS ONLY AN HOUR. LET HIM HAVE IT. YOU'LL FEEL THE BETTER FOR IT. SO WILL YOUR WIFE, YOUR MOTHER, YOUR SISTERS, YOUR FRIENDS. THOUSANDS OF MEN ARE JOINING THE "GO TO CHURCH" MOVEMENT. YOU SHOULD HELP IT ALONG. GO NEXT SUNDAY. DON'T PUT IT OFF. DELAYS ARE DANGEROUS, BUT NEVER MORE SO THAN WHEN ONE DELAYS MAKING HIS PEACE WITH GOD.**

The churches are filled to overflowing on Easter Sunday. They are filled to overflowing on Christmas Day. They should be filled to overflowing every Sunday. Every Sunday is a feast-day of our Lord. Don't put off your visit to the house of God until Christmas! Don't put it off until Easter!

**GO TO CHURCH next Sunday and every Sunday!**

# WHY GO TO CHURCH?

BY BRANCH RICKEY

President of the St. Louis National Baseball Club

## WHY NOT GO TO CHURCH?

I hear people "knock" the church, yet it never tears down; it is always building up. The church is not a destructive critic; it is a constructive critic. How ungrateful to "knock"!

The church needs men. Yes, but men need the church, and every man can share equally in what it has to give. It is here because its Founder believed everybody worth while.

The church has no substitutes.

## WHY NOT GO TO CHURCH?

### Suggestions for Church Advertising

Publicity experts invariably say: "Be brief." Boil down your message to a thick consistency. Say what you have to say by the shortest route, and when you arrive at your destination, stop. Fill the space between headline and footing with the meatiest words in the dictionary. Make every sentence tell a story. "Come" is a better word than "go." Try your hand at ad-writing, using the copy suggested in the preceding pages as patterns. The following head-lines are offered as subjects for newspaper advertisements:

THE CHURCH IS THE POWER-HOUSE OF RELIGION.  
THIS MESSAGE IS FOR YOU, NOT THE OTHER  
FELLOW.

KEEPING THE BATTERIES OF RELIGION CHARGED.

EASTER IS NATURE'S NEW YEAR.

ARE YOU PRESERVING YOUR BIRTHRIGHT?

GIVE ONE PER CENT. TO GOD.

EVERY MAN HAS HIS STANDARD.

A CALL FOR VOLUNTEERS.

PEACE OR PREPAREDNESS, WHICH?

## HOW TO FILL THE PEWS

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IT'S A FINE CROWD TO BE IN.

DON'T BE NEUTRAL TOWARD THE CHURCH. CHAMPION ITS CAUSE.

C'M' ON, SKINNY; LE'S GO TO CHURCH.

HABIT DETERMINES CONDUCT AND ACTION.

WHAT IS YOUR POINT OF VIEW?

RESOLVE AND DO IT.

WET OR DRY.

WHERE DID YOU GET YOUR LIFE STANDARDS?

WHAT IS YOUR RELIGION?

STEP INSIDE THE CHURCH AND LOOK AROUND.

FOR A SPIRITUAL TONIC TRY COMING TO CHURCH.

As a footing for advertisements written under the above headings, use the three words, COME TO CHURCH. Other topics will readily occur to you. The above headings have been used to advantage, and powerful and telling advertisements have been presented to the readers of the papers in which they were printed. The message ought to be about five hundred words in length, and so vital that it will carry conviction in every syllable. You can look for results sure and soon from any advertising campaign that is undertaken, if you will only follow the ordinary rules of ad-writing in the preparation of your copy. "Be patient and keep eternally at it" is sound advice to the church which undertakes an advertising campaign in the newspapers.

## XXVII

### LOCAL CHURCH BULLETIN

**T**HE local church bulletin or weekly paper is one of the most prolific sources of profit in the matter of church attendance. Through the bulletin things can be said and suggestions made that might not sound well in public utterance from the pulpit. You can talk in a "heart-to-heart" fashion with your members in a way that is not possible from the platform, when strange eyes are there to see and strange ears to hear. Family affairs can not profitably be discussed when visitors are present. We reproduce below some front-page editorials taken from the bulletin of Rev. W. A. Shullenberger, of Mexico, Missouri, which are to the point, and illustrative of the idea of using the local church bulletin for the promotion of regular and persistent church attendance:

#### **If You Go to Church You Will Be Less Critical and More Charitable**

EVERYBODY likes to be thought well of.

YOU like to have the good opinion of people.

YOU so desire to have coming your way the good wishes and favorable regard of people, that you cringe before criticism. You think that people should be a little more lenient toward you than toward any one else who is doing exactly the same thing that begets criticism. You are inclined toward the principle of SELF-FAVORITISM. You are not particularly gentle and discerning in your criticism of others, but when criticism falls at your door you instantly cry out that it

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is a case of miscarried justice. You pray "Bobbie" Burns' prayer for "some power the gift to gie us, to see oursel's as ithers see us," but when you do thus see yourself, you always consider it highly discourteous if the other person's estimate is not commendatory, and sometimes a wee bit flattering. In short, we dislike deeply criticism when it comes our direction, but we are not always particular how much we sling broadcast for others.

IF YOU GO TO CHURCH it will help you to become less one-sided and less unfair in this respect. You will become more CHARITABLE. You will grow less CRITICAL. The world in general is wrong in supposing that the CHURCH is the most critical aggregation of people on earth. Instead of that, it is the MAN OR WOMAN WHO DOESN'T GO TO CHURCH who is critical—and that without reason. The man or woman who DOESN'T GO TO CHURCH is always criticizing those who do. Such people think they see in the lives of those who GO TO CHURCH glaring defects. They fill in hours talking of the faults that are either microscopic in Christian people's characters, or else see a weakness against which the Christian has waged hard battle and which he is slowly strengthening. On the other hand, the person WHO DOES NOT GO TO CHURCH is unconscious of the grievous errors and faults in his own life. What he needs to do is TO GO TO CHURCH, and while there take an invoice of his own life impartially. IF YOU GO TO CHURCH regularly, you will discover presently that YOU have large need of the softened judgment of God and men, and then you will be guilty of less self-favoritism; you will become MORE CHARITABLE and LESS CRITICAL.

THE CHURCH, of course, will always have certain standards to hold to and will always have the legitimate right to criticize the world of men and the activities of people, to the end that the whole creation may be lifted to these right standards, but, on the whole,

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the person who GOES TO CHURCH learns how to use CHARITY TOWARD ALL much better than the person who NEVER GOES. The critic is usually not happy in himself; the chronic critic is not the best company in the world; he is not a constructive influence.

GO TO CHURCH to-morrow.

YOUR life will be happier if you delegate the task of the critic to some one else.

GO TO CHURCH to-morrow and pray: "Forgive me my debts as I forgive those indebted to me."



### If You Go to Church You Will Be Happy

EVERYBODY wants to be HAPPY.

HAPPINESS and the GO-TO-CHURCH habit go together.

HAPPINESS is a tonic. It's one of the very best medicines for either body, mind or soul. Physicians know this and so include cheerful surroundings, relief of mind, and spiritual comfort in the elements of a cure. Nurses know this and so bring smiles and bright faces and buoyant tones to the sides of sick-beds. In fact, the world is prepared to say to-day that it is a severer strain, and a worse drain, on the vitality of people to be unhappy constantly than to work hard week in and week out. And for this reason: although the world knows it not, myriads of persons throw themselves into the sea of pleasure, into the maelstrom of business, into the drifting currents of leisure, into the endless pursuit of learning, into the dangers and hardships of exploration. People everywhere want HAPPINESS, but they do not know that HAPPINESS COMES FROM WITHIN INSTEAD OF FROM WITHOUT.

IF YOU GO TO CHURCH it will help you to find and keep this happiness. The GO-TO-CHURCH HABIT is a good habit to cultivate, and happiness and habits are very closely associated. Everything about the church service is calculated to inspire happiness: We

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worship not in the name of a dead Christ, but a living one; we claim the blessings of Jehovah in the name of a Saviour who conquered every difficulty and outrode every storm; we are promised that in him we shall have "the abundant life;" we are told in the Scriptures, "He liveth [now] to make intercession for us;" the songs we sing are those of a militant church and a Kingdom triumphant. All the elements of the church service work together to inspire happiness.

IF YOU GO TO CHURCH you will be happy, BECAUSE IT WILL REST YOUR MIND FROM WORK OR BUSINESS. Seven days of consecutive labor will take the spring and elasticity out of anybody's life. GO TO CHURCH on Sundays and the month will be pleasanter.

IF YOU GO TO CHURCH you will be cured of the "DUMPS." When you are in church you come nearest being at your best self. You can't hate very well in the church; petty grievances shrivel up and blow away by coming to church; despondency will be banished; doubt will be unhorsed. If you really want to learn to love God and humanity, GO TO CHURCH.

IF YOU GO TO CHURCH it will help you bear your own BURDEN. When you enter the church and look over the congregation you can be assured that every person there has his or her personal and particular burden or problem, but at the same time you may be assured that you are worshipping God together with a band of people who do not propose to be outdone by burdens or problems. The CHURCHGOERS ARE LIFE'S WINNERS. "Every man shall bear his own burden," but by doing that victoriously you "bear one another's burdens." And the best of it all is that the CHURCHGOER bears his work and does his tasks with true optimism and gladness.

GO TO CHURCH TO-MORROW!

It will rest your mind; it will cure the "dumps"; it will help you bear your burdens; it will contribute to your HAPPINESS, and help you to stay happy.

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### If You Go to Church It Will Help Your Home

EVERYBODY who shares the fellowship of a home ought to GO TO CHURCH.

The entire FAMILY ought to avail itself of the opportunities to establish the GO-TO-CHURCH habit.

It is a foregone conclusion, and axiomatic too, that all parents seek earnestly the best things for their homes and families. Every natural father and mother strives for the best food, the most suitable clothing, the most seasonable shoes, and the best shelter that can possibly be procured for their offspring. Education is remembered also by these same parents, and social opportunities likewise. So elemental, and so deeply rooted in parenthood, is this desire for the best possible things for the children of the home that it often leads mothers into envious competition with other mothers' children for social preferment, and it not infrequently prompts fathers to a faster pace or a shifty turn in business to secure the coveted funds for their children. But all this simply shows how inherent in parenthood is the desire to secure the best things possible for the home.

BUT, suppose these same fathers and mothers would support in every way the GO-TO-CHURCH movement. Why isn't RELIGION as good for the home as other things? PARENTS will find, if they GO TO CHURCH, that it helps them in their homes. It breaks up the humdrum monotony of housewife and of workingman. Its associations will broaden life. Its preaching, teaching, praying and singing will fortify them against aggravations and despondencies. To GO TO CHURCH will offer new things for a family to talk upon about the family table. FOR PARENTS TO SUCCEED IN ESTABLISHING THEIR CHILDREN IN THE HABIT OF GOING TO CHURCH WOULD BE ONE OF THE MOST VALUABLE THINGS THOSE PARENTS EVER PROCURED FOR THAT HOME.

AND what for the YOUNG PEOPLE?

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If young people will GO TO CHURCH it will help them in the home. One of the best traits any young person can manifest is to desire to share whatever good thing they have with their parents. The church teaches obedience of child to parents. But the church also gives to young people big things to think about. To go to church will give boys and girls, young men and women, new ideas and ideals. EVERY YOUNG PERSON OWES IT TO THE HOME TO TRY TO MAKE IT A HAPPY PLACE FOR THE PARENTS. WITHOUT YOUNG PEOPLE KNOWING IT THE GO-TO-CHURCH HABIT WILL DO THIS.

SUPPOSE, parents, you add religious effort to those other things (the best things) you are trying to get for the home.

SUPPOSE, young people, you add to the satisfaction of the home life as best you can.

The GO-TO-CHURCH HABIT will help the HOME.



### Parents Ought to Insist that Their Children Attend Church

WANTED! BOYS AND GIRLS IN THE CHURCH SERVICES.

It is not too much to expect that the boys and girls old enough to come into the church should attend the church services after they have made their confession and have received baptism. If parents really care to have their children numbered among those who stand for the church and champion the Kingdom of God when they become grown-ups, they ought to see to it that the boys and girls form the habit of GOING TO CHURCH when in the years of adolescence. It would not be just to either parents or children to say that CHILDREN DO NOT GO TO CHURCH, for a great many boys and girls do attend church regularly. But there are a great many parents who make no more

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than a sickly and colorless effort to have their sons and daughters get into the GO-TO-CHURCH MOVEMENT.

BOYS AND GIRLS who are twelve years old and over are old enough to remain for preaching services on Lord's Day mornings. Christ was but twelve years of age when He began to love His religion and the places where His faith was taught. The average child of twelve is mentally qualified to listen to what the ministers in the pulpits have to say. Even if they are not, the association with the worshipful throng of their elders will do them a vast deal of good. But not infrequently do modern sermons have to do with the great young lives of the Bible: Moses, the babe; Samuel, the prophet; Josiah, the boy king; David, the shepherd songster; Daniel, the victor over intemperance; and Christ, the happiness and obedience of whose life are linked with His love for the temple of God.

FATHERS AND MOTHERS would make deep impressions on their children's minds concerning the value of GOING TO CHURCH, if they would put forth as great efforts toward that matter as they do toward others. The president of a certain girls' college told us some time ago that the mother of one girl in that school wrote four appealing letters to the president of the college, asking that the president's influence be used to secure the daughter's entrance into some sorority in the college. How many parents write four letters to the pastors of churches where their children are in school asking that their children be enlisted in active church work?

WANTED! Parents who will not send their children to church, but will go with them.

WANTED! Parents who will not set the example for their children to leave the church after Bible school, but who will themselves remain for Sunday morning preaching services.

WANTED! Parents who will put in as much time during the week helping their children get their Bible-

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school lessons as they put in themselves on Sunday afternoon reading the Sunday newspaper.

WANTED! Parents who will not say to their children, "Go on to church," but who will say, "COME ON TO CHURCH."

BOYS AND GIRLS, we love to see you at church.

BOYS AND GIRLS, begin to-morrow to acquire the GO-TO-CHURCH HABIT.



### Young Women Should Go to Church Because of Their Great Social Influence

#### YOUNG WOMEN SHOULD GO TO CHURCH.

It is only fair to state that the great majority of young women do GO TO CHURCH. Ministers everywhere are free to admit that, in the past at least, without the women the churches would have died. Even to-day if the consecrated womanhood of the land were withdrawn from the churches the whole cause would be impoverished beyond any one's ability to compute. But there are some young women who are disposed to treat lightly the "GO TO CHURCH" movement. If there is a social gathering on the evening before Sunday, all attention and interest center there, and they have no thought nor care for the day of the Lord. They are loath to get up in time for Bible school or church. They insist on their beauty sleep. They think more of physical beauty than they do of either spiritual beauty or spiritual symmetry. And yet beauty of the soul is conducive to the beauty of the face. All other beauty is only "skin deep." Many society beauties have shallow and empty faces. Beauty of soul means happiness. Happiness means both health and beauty.

THE YOUNG WOMEN OF THIS LAND ARE A TREMENDOUS POWER. IF THEY WOULD GET BEHIND THE GREAT "GO TO CHURCH" MOVEMENT AS THEY SHOULD, THE PERSON WHO DOES NOT GO TO CHURCH WILL BE

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RARE INDEED. THE NORMAL YOUNG MAN EXPECTS THAT THE YOUNG WOMAN, HE HOPES TO MAKE HIS WIFE SHALL ATTEND SOME CHURCH. IT IS ONLY FAIR THAT THE YOUNG WOMAN SHALL MAKE THE SAME EXACTION OF THE YOUNG MAN WHO IS PAYING HER ATTENTION. IF YOUNG WOMEN WOULD INSIST THAT ONE OF THE CONDITIONS ON WHICH YOUNG MEN KEPT COMPANY WITH THEM WOULD BE TO ATTEND CHURCH, THE CHURCH SOON WOULD BE FILLED WITH YOUNG ZEALOTS.

SUNDAY NIGHT can not be appropriated as an evening on which to receive "social calls" in good conscience. In truth, an obligation rests upon young women *not* to encourage Sunday evening calling to the extent that it conflicts with and obviates going to church. One thing that kills church attendance for adults is that they began to eliminate and minimize church attendance, when in the days of youth, for the sake of "social calling."

It is perfectly plain that the "GO TO CHURCH" movement can be made a great deal stronger by the united support of the young women of the land. There are thousands of noble young women who are veritable pillars of the church in America. THERE ARE OTHERS who have grown careless. It is to these that this appeal is made. Get back into the fold. Be assured that no young man really admires a young woman who makes light of the church. And be fully confident, young woman, that no man who makes light of the church really thinks much of himself deep down in his heart. He knows he's a sinner, too—just as big a one as any other; and he can't invoice himself highly while making light of the institution of God (the church) that stands for the salvation of all mankind.

YOUNG WOMAN, GO TO CHURCH to-morrow.

YOUNG WOMAN, why pass up the church?

Bring your company with you!

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### Young Men Should Go to Church if They Expect to be Successful

#### YOUNG MEN SHOULD GO TO CHURCH.

It is a matter of careful observation and the tabulation of figures that young men do not attend church regularly in representative numbers in any given locality or community. Every church has a group of splendid young fellows who may be depended upon to perform any service the church asks of them, but their number is small in proportion to the whole number of young men that ought to be available for the church. It is said that there are in America eight million young men who have little to do with the church. Some call this eight million a part of the "big church," but this is one instance of where bigness is weakness.

YOUNG MEN should GO TO CHURCH if they expect to be successful. Success is a thing of life and character as much as a thing of a living. A leading judge of New York City says that never in his long period on the bench has he been compelled to send to the penitentiary or reform school a boy who regularly attended Bible school and church.

YOUNG MEN should attend church because it is the greatest school of ETHICS in the world. The church comes nearer maintaining the standards of pure democracy than any other institution; it honors no class in particular. It will teach a young man the habits of true economy, and save him from extravagance and snobbishness. The church reminds the young man of the Golden Rule and teaches him how to apply it to business, society and politics. The church points the young man toward the goal of SUCCESS, but at the same time offers him safe and sure paths to walk in as he approaches success.

YOUNG MEN who GO TO CHURCH are going to be the men of the next generation who will do things. Facts show that the man who rests and worships on Sunday is by far the better qualified to do his work on

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Monday and all the other days of the week. The world of business is going more and more toward the technical. Men are likely to become more and more like machines. Specialization will tend to cause unsymmetrical growth. And the man with a soul will inspire all the rest. The church stands to-day for vision and inspiration and enthusiasm, and for the thrilling of all ages to undertake big tasks. The young man who attends church will have BUOYANCY. The young man who *doesn't* go to church will have lethargy.

YOUNG MEN who go to church will come nearest answering a widespread modern inquiry of the business world. One of the first questions asked a young man who seeks a position of any consequence, and one that has any responsibilities and any future, is, "Are you a member of any church?" Church-membership is coming to be a big asset toward a young man's success. "*Who* are asking this question?" Banks are asking it. Railroads are asking it. Department stores are asking it. Responsible law firms are asking it. Colleges and universities are asking it on matriculation cards. It puts a young fellow in a good light with his employer; it is a factor unannounced in many a promotion; it is quite an item with bonding companies. CHRISTIANITY and ALL VOCATIONS are getting closer together.

YOUNG MAN, why not attend church?

YOUNG MAN, why forfeit such an asset toward success?



### **Go to Church if You Wish to be Healthy in Mind and Body**

Go to church if you wish to be healthy.

A healthy mind means a healthy body. No man who does not GO TO CHURCH can have a healthy mind. A clear conscience is the greatest tonic for the body. No man can have a clear conscience unless he GOES TO CHURCH. Faith and deep religion can accomplish more than the most renowned physician.

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Sin never makes for happiness. The world is seeking to-day for happiness, even as in former ages explorers and adventurers sought for the fountain of eternal youth. But happiness will never be found in purely *material things*, nor outside one's soul. True happiness may be found in God. You can not commune properly with God by constantly absenting yourself from the house of God. God is the great healer.

LET ANY CHRISTIAN MAN DENY THAT HE IS UNHAPPY WHEN HE QUILTS THE CHURCH. HE MAY BE RICH AND ENJOY HIMSELF WITHOUT STINT WITH THE PLEASURES OF THIS WORLD, BUT IN THE FINAL ANALYSIS HE KNOWS AND FEELS THAT THERE IS SOMETHING LACKING. MEN WHO HAVE NOT ENTERED A CHURCH IN YEARS CAN'T CONCEAL THEIR DELIGHT WHEN THEY GET BACK TO THE FOLD. THEY KNOW THEY ARE DOING RIGHT WHEN THEY GO TO CHURCH. AND THERE IS GREAT SATISFACTION IN DOING WHAT IS RIGHT.

Therefore, while there are a thousand and one reasons why a person should GO TO CHURCH, not the least of these is the reason that GOING TO CHURCH makes for a long and happy life on this earth and life eternal in the hereafter.

BE HEALTHY IN MIND AND BODY!

GO TO CHURCH NEXT SUNDAY AND EVERY SUNDAY!

GET YOUR NEIGHBOR TO DO LIKEWISE.

HELP ALONG THE SPLENDID "GO TO CHURCH" MOVEMENT IN THIS GLORIOUS LAND OF OURS!

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### Church Attendance

This message is from Franklin, Indiana:

There are a great many persons whom the editor has in his mind as he sits at his typewriter and very

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deliberately begins this word about church attendance. It is not that he would become too personal, but there are so many of the members of our church who have deliberately, or otherwise, been absenting themselves from the services of the church. To each of these let it be said kindly, yet ever so frankly and pointedly, that church attendance is an essential part of the confession which the Christian makes to the world. It is a part of the work which the Master expects him to do. A moment's reflection will convince any one that the very existence of Christianity depends upon social worship.

A congregation devoutly engaged in worship is doing something for the community which can not be done in any other way. It is a collective confession of Christ which outruns in influence the confession of any individual, no matter how exalted. It has a power which the mightiest of sermons can not exert. A careless or dwindled congregation retards the progress of Christianity. Irregular church attendance is, in Christians, a sin. No Christian can absent himself needlessly from public worship without damaging the influence of the Christian society and bringing loss to his own soul. Such persons are to be accounted disorderly. They have left their places in the ranks. They have violated the law of love. The Lord's army on the Lord's Day should present a solid front. A disorderly or decimated army suggests demoralization and invites defeat.

What a mighty power for right living our church would be in this community if even seventy-five per cent. of our membership actually attended the regular Sunday services of the church. There would be the necessity of using the lecture-room of the church at every service. What singing there would be! What inspiration to mighty thoughts and deeds! In fact, men and women, as you read this do you not see that such a church would be the grandest experience of our lives? And does any one think that such a condition is impossible of attainment? Suppose you determine deep down in your heart that you will stop being a

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clog and a weight and that you will add your push to the great enterprise of bringing in the reign of Christ. Are you ready to try? Then, do not let another opportunity pass by. Get things in shape yet to-day so that there will be no hindering excuse in the morning. Let's build a great church!

## XXVIII

### THE FAMILY PEW

THE family pew is an element to be reckoned with in the matter of church attendance. In many churches, the idea of the family pew has long since been discarded, to the detriment of regular and faithful attendance. The abhorrence of "pew rental" probably is responsible for this neglect, but it is a failure to which every congregation should give serious thought and attention. The *habit* of church attendance is very strong, especially in the child and youth. Unless the congregation is provided with the "junior congregation," the place of the child and young girl and boy is in the "family pew." It is not difficult to re-establish the family pew. It will be an innovation for awhile in many churches, but in a year's time it will repay all the time, trouble and inconvenience which such a system seems to embody. The very fact that a family pew will not be occupied unless the usual occupants are in their accustomed places at the service is often sufficient reason for the entire family attending the service of the church, when otherwise they might not feel obligated to attend. It will have a lasting effect upon the young. Listen to the testimony of William Norris Burr in the *American Messenger*:

#### The Child in the Pew

An elderly man sat among his books, reviewing the years of his life. Among the earliest pictures that he found hanging on memory's wall was one to which his mind had reverted not infrequently since the shadows had begun to lengthen for him. He saw himself a boy

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in the old family pew on Sunday morning, thinking a boy's thoughts as the familiar figures of the townspeople appeared here and there around him in their accustomed places, and as the old-time service proceeded through reading and prayer, song and sermon. The face of the good man in the pulpit he had never forgotten, though he could not recall a word of any of the sermons he had heard from his lips. But "lasting impressions for good" had been made upon him, though the homiletics of the occasion had left no mark of which he was now conscious.

It was the singing of the stately old-time hymns that had chiefly caught his boyish interest. And one of those hymns seemed always to filter in among his memories whenever he recalled those days of early church-going. It was the old hymn beginning:

"To us a Child of hope is born,  
To us a Son is given,  
The Wonderful, the Counsellor,  
The mighty God of heaven."

He seldom heard that hymn sung now. Once, while sojourning for a few weeks in a little valley that lies hidden among the lower slopes of certain Western mountains, he had been pleased to hear the pastor of the local church announce this hymn at the close of one of the morning services, and when he found it was set to the same old tune to which he used to hear it sung in the old boyhood days—a hymn tune very seldom found in church hymnals to-day—he felt constrained to join heartily in the singing, though in these later years the service of praise usually found him a silent though deeply appreciative worshiper.

"I shall be with you one more Sunday," he had said to the pastor at the close of the service that morning, "and I want to ask if we may not sing again next Sunday the same hymn with which the service closed to-day? That hymn, and the tune to which it is set in your hymnal, lie back at the very beginning of my

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churchgoing when I was just a little lad. It is almost the only feature of the church service of my very earliest churchgoing days that has left any deep impression. I am sure I can not tell why it is that that particular hymn has seemed to take hold of me as has no other one of the hymns of that day, but it is the one chief echo from that remote time. It has often come to me as an inspirer of faith during the years of my active life, helping me to keep my hold on things eternal at times when things temporal seemed 'pressing hard to draw me from the skies.'"

He recalled all this that day among his books, and his thought ran on:

"I wish parents and Sunday-school teachers, and all who have the care of the little folks and the children a bit older grown, might not overlook the place of the church service among the agencies that contribute to the religious education of the child. Blessed is the man who can carry with him through a long life some stay to his faith received when he was a wide-eyed youngster just looking on and taking on the impress of his surroundings—blessed as has been that saintly old man who told me only the other day that the remembrance of a painted cross on the wall back of the pulpit in the old home church to which he went with his parents when a very small lad had often checked him in a moment of weakness when tempted to yield to the pressure of some questionable influence.

"Some are saying that the modern Sunday school is sufficient for the modern child, but I am sure the church service still has something for the children that is peculiarly its own gift."



### When Should Children Begin to Attend Church?

This is a question that many earnest Christian parents and Sunday-school workers are often perplexed over. Dr. Byron Forbush, president of the American

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Institute of Child Life, in a pamphlet entitled "The Religious Nurture of a Little Child," recommends that children should begin the practice of churchgoing at about the time when they begin to attend the public school. Dr. Forbush holds that it is not necessary for the child to understand the sermon to be benefited. The general impression of the service is sufficient to make a deep and lasting imprint upon the child's mind. The sight of a throng of children and young people leaving the church edifice on their way from Sunday school, while a smaller crowd of adults is entering the church for public worship, is of the most depressing character.



### Where Children Attend Church

It is said that in Wales the galleries of the Non-conformist churches are crowded with children at every service. In a recent issue of the *Christian World* (London) a Welsh professor complains because the children were crammed into the galleries without any one to look after them, and their confusion annoyed the worshipers on the lower floor. Evidently the Welsh churches are "wrongly built" (to quote the professor), and should have provision for a children's congregation, similar to many in America.

## XXIX

### ARGUMENT FOR AND AGAINST CHURCH ATTENDANCE

#### Seven Reasons for Not Attending Church

1. The empty seats at church depress me. My wife says there would be one less if I went; but what has that got to do with it?

2. I can not sit for an hour or more in a crowded building without suffocation.

3. The average church service is dull and stupid. I went to a crowded theater not long ago and sat for three hours, and they seemed short. I could have stayed longer and enjoyed it.

4. My dog is chained all the week and on Sunday morning I take him for a run. He would be disappointed if he did not get his Sunday inspiration. He does not care for church, as he has no soul.

5. I am a baseball "fan" seven days in the week. A church service on Sunday morning is a poor preparation for a ball game. It is apt to give one palpitation of conscience.

6. My father and mother were "fans" of a different sort and always went to church, rain or shine, and made me go. I do not go now in order to show how foolish they were, and to prove that what the Bible says is not true. (See Prov. 22:6.)

7. The church is tremendously expensive. The times have been so hard that I have been compelled to deny myself many luxuries.

I could mention other reasons equally good, but as seven is a perfect number I will stop here.

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P. S.—My wife, who has just lit my third cigar for me, and who has looked over the above reasons, says that I have contradicted myself several times, which only shows that her weak feminine mind has failed to grasp the situation.—*A. B. Sentee, in the Congregationalist.*



### Weather Conditions

Churchgoing is affected by the weather, but it is not the only important activity of society which is influenced by the caprices of nature. A daily newspaper says: "It rains of a Saturday, and Sunday's papers tell of forty-two thousand people who saw the football game. It rains of a registration day, and the accounts are of the effect of the weather on the registration." This means that while people will sacrifice much for their personal pleasure, they will surrender little of their comfort for the sake of performing their duties as citizens. It rains on Saturday, and the department stores are as crowded as on any fair day. It rains on Sunday, and the congregations in Protestant churches are decimated. Does this indicate that church people are more interested in dry goods than in spiritual nourishment?



### Why They Stay Away from Church

A minister tabulated the excuses assigned by persons for not attending church.

Here is a partial list: 1. Too deaf to hear the sermon (he goes to the political speaking). 2. Too lame to walk up the steps (she climbs two flights of stairs to her lodge). 3. Can not get the family up to breakfast; too late to dress. 4. Clothing too shabby (she goes to the theater). Can not get in the way of going—have stayed away so long. 5. Always have company on Sunday. 6. Windows are open; can not stand the draft. 7. Air too close; can not breathe; windows

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closed. 8. Children too young to leave; no servant. 9. Has to see the doctor every Sunday. 10. Don't like the choir. 11. The minister does not call. 12. The minister's family is stuck up. 13. Can't get home in time to get a warm dinner. 14. No one in the congregation notices her. 15. Always sees a man there who cheated him. 16. Minister corrected son; can't forgive it. 17. Minister did not come when sick. 18. Don't like the preacher's delivery. 19. Lost husband; does not think it just. 20. Church all time begging; wants all a person's got. 21. Minister preached right at me. 22. Sees so many hypocrites. 23. The church is only for the rich; poor folks have no show. 24. Can live just as good a Christian at home. 25. Too tired; work late Saturday night. 26. Always have headache on Sunday. 27. Have to go to the office and open mail. 28. The weather has been so rainy (weather never finer). 29. Couldn't go until she got a new hat. 30. Can read better sermons at home. 31. Minister passed me on the street and never spoke.



### To the Member Elsewhere

"Yes, I am a member of the church, but I have not put my letter in here yet. It is back home." Who has not heard this? Every city has this "member elsewhere" by the scores. Now why? Why do Christians neglect and refuse to put their membership into the church where they live? There are a number of excuses: "I am not settled;" a sentiment connected with the "old church"; "No time to write for a letter;" "I am waiting for wife to come with me;" "I am expecting to move;" "Church not social," etc.

Some of these reasons are sincere in the beginning, but after months, which still find these same ones out of the church, you will discover to yourself, if honest with yourself, that these are only excuses; that pretense and subterfuge are resorted to to hide the real truth—

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the truth that has been gradually appearing; that you are cold, lukewarm, disinterested, and losing your appreciation of the church.

You think you will save yourself from the obligation to support the church financially. Well, you did, but at what fearful cost! Are you happy in it? Have you saved any money by it? Can you ask God to bless you in it? Do you think God has blessed you in it? Do you think God would forget his promise to bless you if you brought to him what you owed him? You may have been honest with your fellow-men, but you have not been honest with God since you adopted this plan. You are not honoring Jesus. You are not letting your light shine before men. You are losing your taste for spiritual truth. You are unhappy. What has God done that you should slight his church? What has Jesus done to deserve this treatment at your hands? What has the church done that you should deny it your fellowship? Surely God and Christ are here as well as yonder! The church is here and has the same right to your membership as where you came from! Every reason that impelled you to become a member of the church at the beginning of your Christian life asks you to be a member of the church here. What does your worldly minded neighbor think of you? "There is nothing in religion, or A would go to his church and be more faithful." What do the members of your family who are not Christians think of your religion, or is it too small to think about?

What will you think of this part of your religion when the breath of eternity blows over your heart? "Come thou with us and we will do thee good, for God hath spoken good concerning Israel."



### Why Should You Go to Church?

Because the church is the mightiest agency on earth for the realization of human progress.

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It is the efficient advocate and ally of every great reform of our day.

It stands for the highest thinking and the most sacrificial doing.

It presents the noblest ideals of life, and points the way to their realization.

It furnishes the motive and the incentive for the expression of sympathy and compassion.

It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

It is the divinely appointed and accredited agency for the realization of the kingdom of God on the earth.

It is the avenue through which men and women walk up the heights to God.

It relates mankind to God savingly and satisfyingly, and to one another in joyful fellowship.

In its advocacy of civic and social righteousness it does more than all other organizations or institutions combined to make crime difficult and virtue easy.

*Attend Church for Selfish Motives.* If you desire, you may place church attendance upon the basis of "what you get out of it." The church is a fine place to be. Those who attend church regularly are personally benefited by their presence at church services. Happiness comes to them through the friends they make at church. We all need a mental holiday after six days of work through the week. Mental tonic is good for tired bodies and minds. A change into a nobler and higher surrounding is beneficial. It produces permanent growth. It furnishes mental stimulation to the digger in the ditch and the man in the office, the doctor, the lawyer, the butcher, the baker.

Go a few times. Get to feel at home at church. Give the church a chance to help your life.

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### **"I Have Married a Wife and Therefore I Can Not Come"**

A young man who had been a regular attendant at church and Sunday school took unto himself a wife. Soon after, they established an attractive little home. When the first Sunday came, they both felt they should attend Sunday school as usual. But as the session was held at 2 P. M., they were afraid they might have callers at that hour. As they were anxious to show their friends the new home, they decided not to go. The second Sunday it rained and the young husband felt anxious about the bride's pretty hat; it might get wet, so they concluded not to run the risk. The third Sunday the bride said she saw so little of her husband during the week that they had better give up Sunday school for a time, and enjoy their new home. After some time had passed, the pastor met the young husband on the street and said to him: "We miss you very much from our Sunday school and I shall expect to see you there next Sunday." He passed on without waiting for the young man to offer the excuse, "I have married a wife and can not come," which he certainly would have done. On reaching home he told his wife what the pastor had said. They decided it would be too bad to disappoint him, and the next Sunday found them present in the school. In a few weeks both were given classes and became intensely interested in their work. What would have happened if that pastor had not given this timely invitation? Just what is happening in all of our city churches to-day. Young people attending Sunday school get married and drop out, and ere long are among the vast number of young married people not attending Sunday school. It is right and proper for young married people to be interested in new homes and new children, but these things should not be worshiped. The hope of Christ's kingdom lies in the Sunday school. He calls married people to work in this vineyard.—*Charles MacCulloch.*

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### Why I Go to Church on Rainy Sundays

I attend church on rainy Sundays because:

1. God has blessed the Lord's Day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and my presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that. (Luke 14:18.)

12. There is a special promise that "where two or three meet together in Jesus' name," he will be "in the midst" of them.

13. An avoidable absence from the church is an

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infallible evidence of spiritual decay. Disciples who first follow Christ "at a distance," afterward, like Peter, do not "know" him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—*Frances Ridley Havergal.*



### Don'ts for the Great Church of Sunday Stay-at-Homes

Don't stay away because it rains. That would not keep you from business.

Don't stay away because of the baby; we can make more noise than he.

Don't stay away because of that big dinner; fireless cooker, what?

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because you are rich; we can help you to cure that.

Don't stay away because you are poor; no charge for admission or exit.

Don't stay at home from laziness; idle men tempt the devil.

Don't stay away because you don't care; "don't care" may fill hell, but it gets nobody out.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

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Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; same excuse would keep you out of heaven.

Don't stay away for any reason except one you can conscientiously give your Maker.

Don't stay away because you do not need the church; 'tishn't so. If you must look at the dirt six days, take one to examine the clouds.

Don't stay away because the church does not need you; never did the church need more and better men.



### The Traveling-man at Church

It is pleasant on a spring morning, when the air is aquiver with the love-songs of the birds and fragrant with the odor of roses blown, to hear the music of the churchgoing bells, an invitation to the world-wearied to enter God's temple and find peace, because the instinct of worship is in the heart of man, and the church is the temple of the living God.

I go to church because I find peace there, that peace which De Quincey describes as a resting from human labors, a Sabbath of repose, a respite granted from the secret burdens of the heart, as if I stood at a distance and aloof from the uproar of life, as if the tumult and fever and strife were suspended, as if there brooded over me a dovelike and halcyon calm.

In attending church I am inspired by the music. I hear the marvelous sympathies of that divine stringed instrument, the human voice, untwisting all the chains that tie the hidden soul of harmony. I love to go to church because I love to hear the teachings of the preacher, whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man and whose words are the oracles of fate. Marvelous is the spell of the preacher to whom God has given genius and consecration, and power of illustration

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drawn from the old, sacred, immortal Book, and from the miracles of nature.

I go to church because "the way is dark and I am far from home," and because the church is the polar star to light my pathway in the rayless night.



### Why Go to Church?

Because the church is the tabernacle of the Most High, and God asks you to worship him there.

Because the church has always been the symbol and place of worship.

Because He specially promises to meet you there.

Because you need the help the church affords.

Because others need the help your example affords.

Because without the church, yourself, the community and the nation would soon lapse into barbarism.

Because the fellowship of God's people is the best fellowship on earth.

Because if you abandon its fellowship and leave the church, it breaks the promise of your having the Holy Spirit. (Acts 2:42.)

To abandon the fellowship of the church is the same as to abandon the apostles' doctrine, or to abandon prayer.

Because when you stay away from church you abandon the Lord's Supper and trample underfoot his dying request: "This do in remembrance of me!"

Because to stay away from church persistently is to take the first step in apostasy.

Because it is disobedience to the word of God: "For-saking not the assembling of yourselves together as the manner of some is."

Because it is disloyalty to the church and to your brethren, as much as it is disloyalty to the home if a man abandons his home and family.

Because Paul says (1 Cor:11:30) that those who neglect the Lord's table are sickly and weak.

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Because your family and your neighbors are reading you more than they are reading their Bibles, and what you think of Christianity is shown more by what you do than by what you say.

Because God can not say, "Well done," when you have not done well. "It is impossible for God to lie."

Because you are not dealing fairly with your brethren and sisters, leaving them to carry your part of the church work as well as their own.

Because churchgoing is largely a matter of habit, and you will be happier, wiser, healthier and more honest with God and with your own soul and with Jesus, if you form and maintain the good habit of regular attendance at church.

Because you owe something to the minister in the way of moral support. If you stay away, you say to everybody that you do not care for the ministrations of the church, and you weaken and belittle his work.

Because in staying away you lose interest in the apostles' teaching, in the fellowship, in the breaking of bread, and in prayers, and some day you will find yourself lukewarm. (Rev. 3:16.) (Is it so to-day?)



### Why People Do Not Go to Church

The special service of any movement in its endeavor to increase church attendance merits wide co-operation, not in the hope of a temporary enlistment of multitudes, but in the conviction that every new unit added to the company of those whose custom is to attend public worship will prove of permanent worth to the Kingdom of God.

We are not, however, among those who are alarmed because the crowds are not over-running the places of prayer. And in pointing out some causes which keep some people from God's house, we do not acknowledge declension in church attendance, or decrease of general interest in church life, or lessening of the power of the

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church in the affairs of men. There is a flood of optimism in the records of a single American Sunday, the hours of worship accounting a multitude of devotees of the sanctuary which, within itself, is one of the great splendors of the world.

1. THE SUNDAY SCHOOL. Remissness on the part of Sunday-school leaders, failure to cultivate in the children the churchgoing habit, acting in accord with the creed that the Sunday school is an end within itself—all this accounts for a leakage which is disastrous, and which reflects serious discredit upon the statesmanship of the church. For two years the *British Weekly* has used its mighty influence to check this unseemly loss. Brought together at a golden hour, often noisily and without reverence, taught that the chief thing is a record-breaking crowd, and that the supreme honor is to outrun competing schools in the number of names to count, the Sunday school rushes with banners and bugles and buttons through a service and is piously adjourned and sent home at the moment when the doors are ajar for the calm, creative season of public worship. Is there room for wonder that these children, thus misguided, in later years manifest no regard for the house of God? One has said that from this atmosphere eighty per cent. of the Sunday school drifts wholly away from the church.

2. PARENTS. The custom of churchgoing must be formed in early childhood, or in most cases not at all. The indifference of parents in this regard is fatal. The passing of home worship and the family pew has left its blight. No process could be more subtle and powerful in depleting the church of her most precious possessions than that employed to-day by Christian parents in educating their children away from the house of God. A wise man wrote: "Attending church was in my father's family a grave and serious matter." Astute church leaders and parents will enter with understanding the thought of the ancient Greek statesman. Asked who was the most powerful person in Athens, the great

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man pointed to his little boy and said: "There he is. He rules his mother, and his mother rules me." Have we forgotten the words of Jesus? "To such belongeth the kingdom of heaven." Childhood is the ideal state of this heritage. The mysticism, the gift of contemplation, the sense of awe, the poetry, the wide-open eyes, whispering lips, mysterious questionings, a trust, a joy, a love. These things people the realm of childhood, and are ministering angels to him who would educate little lives out to God.

3. DENOMINATIONALISM. Quoting from a layman: "It seems to me one cause of non-churchgoing is this: in a very large number of small towns there are four churches where there should be one. It is not zeal for Christ that establishes these churches, but simply denominational strife. Every new preacher that comes to one of these overchurched towns has a few tricks up his sleeve and for a few weeks draws quite a crowd. He soon exhausts himself and must make room for another fourth-rate man. Sometimes one church is a little ahead, and then another. It becomes a question of getting and keeping enough people interested to pay the meager salary and current expenses. There is in it none of the spirit of Christ. Thousands of young men are brought up under these conditions until they lose all respect for the church. With this training they come to our cities and are lost to the church." A business man: "In T., Arizona, we have five churches in a town that could be well supplied with one. All five of these bodies receive from missionary societies help each quarter. We have, not one hundred miles from that town, Indians and Mexicans by the thousands who have never heard the gospel. Is it any wonder, under such conditions, the church groans for financial support, and the people stay away from the everlasting begging?"

4. DRAWING-CARDS. Magic lanterns and moving-picture shows in the church have materially assisted in keeping intelligent people away. In frantic effort to fill the pews the church has at times abandoned the real

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values and resorted to the cheap attractions of the world. Church vaudeville is but a poor imitation of the better service which the street can furnish. Few real people are caught by silly pulpit themes. The crowd which comes to hear "The Seven Sneezes" will sneeze and not come again. The people judge that he is hard pressed to get a hearing who descends to ten-cent, tin-horn methods. The voice of the vulgar calls for cleverness and novelty, but God's prophets have always known that in Christianity cleverness and novelty are impotent cheats. One preacher cried aloud in his town paper thus: "To-night the Methodist brethren, with Rev. — as sky-pilot, will give a feed in the basement of the Christian Church. For Christ's sake come and get your money's worth. At the same time — will dispense brain and spiritual provender for the nominal sum of nothing. Subject of sermon, 'Naaman the Leper.' You are cordially invited to all of the above, now and forever, amen, so mote it be." Writing of him who is the minister's Master, Dr. C. Silvester Horne says: "Jesus never let his mission down. He never cheapened and vulgarized his ministry. He never condescended to one unworthy artifice."

5. THE SPORTING MANIA. The automobile craze, playing golf and affecting to play golf, Sunday baseball, the Sunday theater, week-end pleasure hunts, and such like, have very unfavorable bearing on church attendance. A business man, known to the writer, was formerly Sunday-school superintendent in a large church, attending regularly the services of worship. To-day his Sundays are spent on the golf-course and he is never seen at the house of God. A friend is recalled, not a communicant, who, with his wife, attends regularly the morning worship of the church. When he is seen in the evening service the minister knows that on this Sunday afternoon he played golf. Such is the rule of this non-church-member. Some golf-playing church-members would suffer in a comparison. Lift the curtain on the soul of the church-member who is

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absorbed by Sunday golf, trolley rides, week-end pleasure parties, and who treats with shocking indifference the divine appointments, and you see the love of the world rather than the life of the Spirit. In "Smith and the Church" Dr. Beatty has this to say: "Smith needs the recreation. Smith is not doing anything intrinsically wrong. My quarrel with Smith is for the things he is not doing. When the golf-course is substituted for the church, it at once becomes a menace to the high interests of a man's soul. 'The real peril of the age is the possibility that among the engrossing interests of modern life there shall be no outlook at all, no holy city of the soul. That is the materialism that curses American life—the shut-in, self-absorbed, unhallowed life.' May God save Smith from such a fate as this."

6. THE HOUR OF WORSHIP. Any impoverishment of the services of the sanctuary operates against church attendance. Substitute for the holy things alien gods, the household stuff of Tobiah, the variety shows from the warehouses of the world, and inevitably the church will lose her hold on the hearts of men. The Bible must be there, light-giving, open, authoritative. It is the place of prayer, and one must lead familiar with the paths. "Praise God in his sanctuary." A recent convention of church organists sought solemnly to have laid aside as doggerel the old hymns, for, as one choir director remarked, "The hymns are nothing, anyway." Taking the place of the great hymns of worship in some quarters have come supposedly sublime anthems, interminably drawn out by singers who never heard "How Firm a Foundation," and who will render with shocking levity and disorder, "Just as I Am, without One Plea." At the table of the Lord is communion of saints, and the body and blood of Jesus—memory, the soul's inner searchings, tears, and the open windows upward. Here is fellowship in the mystery of sacrificial alms, the broken loaves and fishes, and the miracle of water and wine. The eyes of the people follow a seer

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who is too far lost in the vision to guard the trill of an "r" and measure with precision the sibilant notes. A mediatorial life has been in the mountain with Jehovah, has heard, is speaking for God to the people, and knows not that the skin of his face shines. Subdued, forgiven, in weakness made strong, with more abundant love, the worshiper walks again in the dusty street, bringing the kingdom to the hearts of men. He will go again to the altars, for with the sparrow he hath found a house.

7. The courtesy of space will allow but the merest mention of these further avenues of escape from church attendance. Business interests are at times placed before personal obligation to the house of God. Churchmen employ the Lord's Day and even the hour of public worship in the attempted furtherance of their financial affairs, to their own spiritual impoverishment and their brother's hurt. Pastoral inattention is an open gate of loss, elders who do not take heed to all the flock over which the Holy Spirit hath made them bishops to feed the church of the Lord and to exercise the oversight, ministers who forget to teach from house to house and to admonish night and day with tears. Inhospitability in the house of God, forgetfulness to entertain strangers, seclusive church club life, coldness, stiff formality, failure in the vital grace of brotherly kindness—how can they that thirst, those who labor and are heavy laden, the lame, the halt, the blind, the poor, have heart to enter here? Over the door of the church, written in Hebrew and Greek and Latin, should be the invitation of the gospel; and the altar-fires of love must burn unfaillingly in the temple of Jehovah. Diotrephes casteth some out of the church, and when his pre-eminence falters he leaves the church himself. Sermons are sometimes too long, or too cold, or too hot, or not modern, or too progressive, or too financial. The rector's family is not Utopian, his wife is not good at pastoral calling and leading in public worship, or she is too meddlesome and wishes to manage things. Noth-

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ing to do, either because the church transacts very little business for the Lord, or because one or a few do it all. Distribution of labor, the zest of personal work, the grip of a definite task—such as this will recall and hold wayward spirits when other things have failed.

At this point I am impelled to insert a thought from Chas. E. Jefferson: "A church is of supreme importance. An audience is not worth working for. An audience is a crowd. A church is a family. An audience is a gathering. A church is a fellowship. Preachers are ordained, not to attract audiences, but to build a church. Coarse and ambitious and worldly men can draw audiences. Only a disciple of the Lord can build a church. It is not uncommon for a supposedly mighty church to wilt like Jonah's gourd as soon as the man in the pulpit vanishes. The structure was of hay and wood and stubble, and it disappeared in the fire of God's swift judgment-day."—*R. E. Elmore, Cincinnati, O.*



### The Christian Who Does Not Go to Church

The local papers announced last night that our preacher (my mother's preacher, I mean) was going to preach to the Christian who does not go to church, and I made up my mind then and there that I would go, just to see what he would say. I supposed there would be fireworks of some kind, and the thought of the fizz and boom and the trail of fire hissing in the sky attracted me.

On reaching the church a little late this morning, I looked around to see how many of my kind were there, and I found Bill and Tom and John and his wife sitting way back and taking refuge behind a row of big hats, in anticipation, I suppose, of the time when the parson should consign them to—to—oh, that land that is hotter than this. They were good people, if they did not go to church; but they knew that preachers generally ridiculed such goodness, supposed this one

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would, and expected him to use invective in place of argument.

He took the fight out of us right at the beginning by giving us a title clear to mansions in the sky; oh, not just that, but near enough to incline us favorably to him.

"Here's a grove of fruit-bearing trees," he said. "There, outside the fence, is a tree resembling these. How came it there? Dig down; you find a root. Follow the root; it comes from the grove of fruit-bearing trees. So with the fruits of the Spirit; the roots are in the church, but they spread everywhere and produce fruit outside the enclosure. So some men had found a very helpful and satisfying service outside the regular forms of church work. It could hardly be otherwise since the church had weakened and discredited herself by her divisions.

"But," he said, bristling up a bit, "some men stay away from church to escape all service, to shirk obligation. They have no taste for what the church offers, and it does not alarm them that they have no taste; they think the food insipid; they seem to be wholly unconscious that it is the food Heaven has prepared that is unpalatable to them, and appear not to know how serious a symptom it is."

While he was talking, I was trying to make out which kind I was. First I thought I was the one, then that I might be the other, then that perhaps I was a little of both, then that I was possibly neither. And it worried me a little that my species was so hard to classify. If I had such a time finding out where I belonged, maybe, when I stood up yonder, the Lord would have difficulty classifying me. At that moment one thing came ringing clear out of the discordant sounds: my bent ought to be so pronounced that no one, not even myself, could be in doubt as to which way I would fall.

Well, after granting that some people might be doing very well apart from the church, and leaving me

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in doubt as to whether I was or not, he said he knew "that in religion some men claimed the right to do as they pleased. All right, but the sense of fairness would compel them to grant that right to others—wouldn't it? Yes, of course. Well, if all others took that right as some of you have done [pointing in my direction], there would be no church, there would be nobody to build churches, nobody to support preaching, nobody to conduct Sunday schools. In their stead there would probably be a few reform organizations against this particular evil or that, but nothing calling on the whole man to be clean."

That jolted me a bit, I confess. My course—followed—would destroy—the church! I was hardly prepared for that, but how was I to escape?

"Could the organization you work a little in," he went on, "take the place of the church? Hardly. It stands valiantly against one or two cardinal evils, and strongly supports a few great virtues, but has no program for the whole man with all his good and all his evil, and for the whole world with all its vice and all its virtue, like that set forth by Christ. In other words, it is only a fragment of Christianity—a very good fragment, to be sure, but only a fragment. As proof I cite you to yourself. It has left you with practically no interest in the world-wide program of Christ except in those few things your organization stands for."

I had to admit to myself, at least, the truth of what he was saying. Taking it for granted that we were still in a state of belligerency, he said: "You may not realize the seriousness of a neglect that would let the church die. What organization now existing would take its place in imparting moral and spiritual truth to the young? The church has not even a rival in the field. No other organization makes even a pretense at it. Yours does not. Do you say, let it be done at home? Ah! but if the church is dead, there will be few homes with a surplus of moral or spiritual life to impart to anybody. Other organizations would take it

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up? Yes, but they would teach only the moral principles of the one or two things for which they stood."

It looked reasonable. But I could not think it through while he was talking, so just jotted it down in my memory for consideration at my leisure. Was it true that morals are based on religion, and that our system of morals would not long survive our religion, and that our religion would not long survive the church? I would think it over.

"Would you be satisfied to have the voice of the preacher stilled in all the land?" he went on. "Who, then, would create public sentiment—that mightiest of all weapons for the elevation of a people? What propaganda would there be for the incessant bombardment of all that is wrong, the eternal defense of all that is right? Who would create the moral atmosphere out of which all reforms spring, and all moral betterment comes?"

Now, I knew that sometimes the church and its ministry did not lead, but hung heavily to the opposition, or gave only formal and tardy recognition, and was ready to take issue with him. But after he pointed it out, I saw that if it was the church that hung back it was those developed by the church that went forward; that is, it was the church inferior opposing the church superior, the conservative against the progressive. Did the church oppose the truth in Luther's time? But did not the church superior fight for the truth in Luther's time? I saw, too, that though the church progressive always felt the heavy hand of the church conservative, the progressive ultimately won out, carrying the conservative up with him to the heights above.

When he went on to name the influences that were at work making or marring character, and asked what qualities we would like to see in the boys that were to marry our girls, and where we thought those qualities were being produced, he touched a tender spot; for had I not, in my mind, already black-balled two young men, and came near "lickin'" one of them? As he went on,

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I saw that my organization would not develop an all-round man. All it would do would be to give him character in spots, and I began to suspect that that was all I had.

Well, just about the time he had got me to that ticklish place, he began to jab me this way: "Your moral character—what you have—has been made by the church; or, if not, then by those who got it from the church, or by those who got it from those who got it from the church; and it is not fair to withhold your influence from the institution that has made you what you are, to be indifferent to the breast that nourished your helpless days. Nor must you be deceived into thinking that because you now appear to be able to stand without the church, your children, who are not getting the early moral training you had, will be able to stand like you."

John did not nudge his wife at that sally; for had they not had troubles of their own with John, Jr., in days still fresh in their memory? And I didn't look toward John; for, I confess, there was one other man going out of that church with feelings slightly compressed.

Then he thrust his probe in something like this: "Are you men not conscious of having lost something during all these years in which you have neglected to refresh yourselves at the Fount of all wisdom? Are you unaware of the finer, more sensitive moral fiber that might have been yours if only you had kept yourselves in the environment where such fiber is produced? Do you think it altogether a matter of temperament that your heart does not respond to the crusades of the kingdom—that you sit indifferently while the trumpet blows and the battle rages around you? that you would rather be at peace with all mankind—the devil included—than to make any serious sacrifice for the truth? and that you would probably attribute all this to "broadness," or "balance," or "the judicial mind," or to some other very good thing, instead of that which it really is?

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I taunt you not with not doing this or that, nor urge upon you the doing of what is distasteful. I do a more serious thing: I ask you, Are you not alarmed that you have lost your taste for Christ's work? Oh, the deceptiveness of that philosophy that reclines in rocking-chairs, unconcernedly smoking its pipe, while the enemy is battering down the doors. Philosophy of Ease! 'I'm not my brother's keeper! No, sir, I'm not.' Soothing to the nerves, no doubt. But a man ought to think about his nerves hereafter as well as here. Ah! when the King of all the earth arises and asks, 'Why came ye not to the help of the Lord, to the help of the Lord against the mighty?' what will you answer?

"Are you honestly searching for a satisfying philosophy? Search no further; for, without labored process of reasoning, and without the learning of the schools, wisdom comes to him who trusts in Christ and drinks in His word as a babe at the mother-breast. Without labor or worry or doubt, and just for the taking, thus comes the ultimate wisdom, to guide through all the winding ways: and not all the torches of all the philosophers of all the ages, combined in one, could light your way so perfectly. Listen: read Ps. 119:97-100."

Well, all I have to say is that I am not so comfortable as I was yesterday. I intend to hear more, or take an anæsthetic.—*G. M. Anderson, Watsonville, Cal.*



### The Worth of Church Worship

Then the old apology is made. Here it is. A man says:

"I used to go to church. My father had an idea it was the only place you could worship God. He took me to church. I got all I could stand when I was young. I have not attended church much since."

So this man trots horses on Sunday, or hangs around back of the blacksmith's shop, drinking hard cider, instead of contributing to the life of the institu-

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tion that made his father, and made him everything that he is. He is just about the meanest man you **can** find.

Then you meet those who say: "If you could get out into the world a little, you would not need to go to **church**. I have been away. I have been in New York. I have been to college. I have learned that God is everywhere, and I have learned that I can worship God at any time and in any place. Of course, sometimes, at Christmas or on Easter Sunday, I go; at that time the roads are not much good, and fishing is not much good; but other Sundays I can worship God anywhere. I can go almost any place almost any time, and there I can make my prayer."

Yes, he can. But does he? I will tell you the difference. You can worship God any time and anywhere; but unless you learn to worship him sometime and somewhere, you will not be able to worship him anywhere and at any time.

The necessity for human worship is not in the nature of God. It is the need of the human soul. It is not a law which is theological; it is psychological. You and I might have learned to read the classics without ever going to school; but we did not. You and I might become saints with wings, without ever having devoted a day or an hour to the learning of the Holy Word, without ever devoting the Lord's Day, or a sacred season, to that discipline of the soul by which we come into communion with the Infinite. Oh, yes, a man can be religious with very few brains, with very little talent. But to be religious he must use what brains and talent he has, and the business of learning Christianity and its practice demand patient days and plodding years. The discipline of the fellowship of all the congregation inspires the lips of the members; the tide of the prayer of the people leads the penitent soul back to God. It is so that we learn the way to communion with him, and we must have the place of prayer, the hour of worship, to learn that communion with God which alone can

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satisfy the heart of man. No; the apology does not hold.

And then come the men with the appeal to say that the church is not a place where the religion of the prophets and the faith of Jesus are proclaimed and propagated. It may be that the church has degraded and prostituted the faith that Jesus came to give unto us and all men, but the church is the institution which through the years has perpetuated the religion of the prophets. These men have always been among us. They are no new tribe. Anybody who has ever been in a country grocery store on a Saturday night is quite familiar with these men. Oh, yes, these men have for a long time been saying that the church is the shelter of those who are unworthy of the ideal of Christ. God knows it is true, but not in the way that they say. These men have long been saying that the church has been unfaithful to the message and the mission of Jesus. God knows it is true, but not in the way that they mean it. We know those who in the meeting-house, under the discipline of the worshiping congregation, in the fellowship of faith and prayer and praise, have gazed upon Him whose face was so marred more than the face of any other man, and we know, for we have seen their countenance changed from glory unto glory as they have gazed upon Him, for their hands have been upon our brows and their love upon our life, and their sacrifice has lifted us, and we have seen their faces white and glistening as the righteousness of the Master became the seamless robe of their transformed lives. Oh, we know that within the church the piety of the Christian people has been so developed as to bring many of us the very blessing of God through the touch of the Christ-filled life.

And these men use the appeal, the appeal of the prophets of yesterday. They say that the church is indifferent to the cry of mourning humanity; the church does not dare declare the message of the prophets and the message of Jesus to the common life. It is these

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men outside of the church who are declaring the message; it is these men outside of the church who have gone down along the streets and the festering centers of great cities. They have built the "house by the side of the road," and it is they, through their love for humanity, who are doing the work. They have broken with the church. Having gone out from it, they are doing its work beyond its walls and beyond the authority of its organization. They are proclaiming its message fearlessly out in the open field which is the world, while the church, the place of ceremonials, tithes with mint, anise and cummin, and forgets the weightier matters of the law.

Yes, I remember an old apple-tree in father's orchard back in York State. We boys came home from school one afternoon after a raging storm had swept over the countryside, and we saw to our dismay that half of that greening apple-tree had been wrenched from the parent stalk and thrown over the roadside. We looked upon that half of the greening tree and we said one to another, "What a pity!" As the summer passed, what was our amazement to find that the apples on the branch that had been thrown out by the roadside ripened day by day along with the apples that hung on the branches of the parent stalk, which was rooted deep away down in the subsoil. And when the time was fully come, from the branch torn asunder we took the apples, good, like for like as good as the apples we took from the parent stalk, which was rooted deep down in the subsoil. But that is not to say that year after year you can grow greening apples from a bough that has been cast over the fence; for next spring came and there was no promise of fruitage, while on the parent stalk, rooted down into the subsoil underneath, again there was the promise, and presently the fulfillment, of the service for which the tree stood in the orchard.

Oh, there be those who, outside of the organization of the church, have taken the message of the prophets and the message of Jesus, and have proclaimed it. But

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that is not to say that from one generation to another you can propagate the kingdom of God apart from that life of faith and fellowship that grips itself in communion with the eternal Father through the gospel of Jesus, who came to make known that he is love. And we are his church, and he hath purposed for us that we shall enter into the fellowship of life with him in the building here of the very city of our God.

No, the appeal will not do. We need the meeting-house; we need the builded institution of the worship of God for discipline in the things of the Spirit, for the unveiling of the purposes of God's life in man upon the earth, for disclosing to us the glory of his love poured out for us and for all men, for the giving of our hearts the kiss of peace and the seal of pardon, for the strengthening of our lives to walk in the footsteps of the Master—for all that we need the meeting-house.—*Excerpt from Address Delivered at Northfield Conference, 1913, by Rockwell H. Potter, D.D., as Reported in Record of Christian Work.*



### The Peril of Going to Church

We do not mean the peril of false doctrine to be found in some places, though that is true. We do not refer to the peril of rejecting Jesus so often, though this is also a fact. But far more people these days sin in staying away from church, and some have formed the habit of going to Sunday school instead of church, and others go to neither.

We hesitate to say a word that will give anybody an excuse for staying away from public worship, but we think there is need of a word about the careless manner in which the lives of people (particularly the minister's own life) are put in jeopardy in a good many houses of worship in the winter-time. The peril comes from two causes—lack of ventilation and improper heating. The town and city churches are usually large,

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with high ceilings. These buildings are used only on Sundays. Meanwhile they are closed, become dank and cold, and extremely difficult to heat. It is usually nobody's business to see that the building is aired thoroughly during the week and heated properly by Sunday. A few hours' airing will not do it. Often fire should be made on Saturday before in order to prepare for Sunday. Few things are more dangerous than the germ-laden air of a cold, damp church in the winter-time. We recall the case of a deacon in one of our most prominent churches who took cold in his church one Sunday and before the next Sunday was dead from pneumonia. We know, incredible as it may seem, of services being held in a prominent church in midwinter with no heat in the building, and with the result of bronchitis for the visiting minister. There are dangers enough in all public gatherings in the winter-time from the spread of germ diseases, but these dangers are not peculiar to churches. What is peculiar and pertinent has been mentioned. Sextons often have little common sense in the matter and have the church too cold or too hot, too close or too breezy. The pastor does not always notice such things, being engrossed in his sermon. But, after all, the pastor is the head of the church organization. However well organized a church may be, somebody must see that things go properly. We submit that the physical conditions of worship in our churches should be made reasonably safe for all concerned. There are people who have bitter experiences of such neglect.



### Weather and Religion

There is a strange connection between the weather and religion. It hardly ever is "just right" to go to church! When the weather is warm all week we go back to our work, but it suddenly becomes unendurable on Sunday. When the cold weather comes, we go right ahead with our daily work, but are attacked with a

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sudden fear that we will freeze to death or run a frightful risk, if we venture out on Sunday. And we do more strenuous things in the hot weather on Sundays than going to church. We visit, eat big dinners, drive many miles in the heat—but are afraid to venture out in the heat to church. So in cold weather we expose ourselves in all sorts of ways to do all sorts of things, but shy at the risk of trying to get to church. How often does a pastor meet some of his folks on Monday who were absent from church on Sunday and have them begin to tell him blandly that the heat or the cold kept them away, when it is either hotter or colder on Monday than it was on Sunday! People seem to think preachers are the most gullible of men!

If some psychologist would make a study of the weather and religion, he might be able to explain the strange freaks that seem to get into people's minds about it. We heard of folks who stayed away from church last Sunday because it was terribly hot and who spent most of the day in things that would test the endurance of an Eskimo in the polar regions! And still the preacher is expected to believe that people just can't get to church when the weather is at either extreme! Well, you may think the preachers are "easy," but they do not always betray by their looks what they really think. So, hereafter, try to think of some other explanation when your pastor meets you on Monday and you begin to try to enlighten him about the unbearable conditions that made it utterly impossible for you to be at the church the previous day.



### Why Sunday-school Scholars Do Not Attend Preaching Services

The fact that Sunday-school scholars in large numbers absent themselves from the preaching service is causing serious concern in many quarters. The *Baptist*

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*World* has from time to time directed attention to the question and has made discriminating and helpful suggestions. While we find in the country churches and occasionally in the town and city gratifying exceptions, the tendency of our Sunday-school children and youth to neglect the preaching service is sufficiently general to call for serious thought. Are we in peril of growing a generation of men and women who will have little conscience and no fixed habits as regards the service for preaching and worship?

It is good to note that the gravity of the situation is coming to be appreciated. It will not suffice, though it will help in its way, to emphasize this gravity. It will not suffice, though it is well worth while to point out the perils which are involved in the tendency. Certainly it will not help the situation to set the preaching service over against the teaching service and urge the importance of one over the other. This writer confesses that in other days, when he was a pastor, he sometimes laid it on the hearts of his fellow-workers that the preaching service is pre-eminent, and that if children and youth can attend but one service, that service ought by all means to be the preaching service. His loyal superintendent caught up the refrain and repeated the admonition. Well, that all depends. It depends somewhat on the age and needs of the child. It depends upon the nature of the teaching service and the nature of the preaching service. It is hardly ever helpful to set two good and necessary things over against each other.

We do well to face candidly the question, why this tendency which grows with alarming rapidity in every part of the land. The pastor who finds that his Sunday-school pupils do not attend the preaching service will do well to sit down and quietly and patiently consider the situation with a view to determine if possible what are the underlying causes. Without taking account of varying local conditions, and certainly with no thought of exhaustive discussion, we venture to suggest

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some conditions which may be contributing elements in the problem.

A glance at the development of the past dozen years may shed light on our question. These developments have been rapid and far-reaching. The Sunday school has undergone vast changes in method and in curriculum. Sunday-school teachers and officers have taken higher ground, assuming heavy burdens both in service and in training. The Sunday school, as an institution, has been undergoing transformations which have turned attention in on itself. It has been occupied almost exclusively with its own problems. After long years of all too patient waiting, the Sunday school has begun to come into its own. Naturally it has become hilarious and much occupied with itself, its own growth and its own tasks. The workers, in the new-found joy of expanding service, may not have been mindful of the preaching-hour. Superintendents and teachers, in the gladness of the large things upon which they have entered and in the joy of their conscious achievements, have sometimes all but forgotten the preacher and the preaching-hour. Unfortunate as this condition certainly would be if it promised to continue indefinitely, may we not look upon it as a stage in the progress toward a better way? When the Sunday school shall find itself in the new order of things, when it shall settle down again to a steady gait, it will doubtless seek a proper equilibrium between itself and the worship hour, and will lend itself to a proper adjustment in the economy of church life.

Certainly one reason for the situation we face in this matter lies in the persistent efforts which are made and the varied attractions which are offered to secure Sunday-school attendance. The Sunday school offers social fellowship; its worship and program are especially adapted to young people; it actively seeks enlistment, offers a cordial welcome and looks after absentees. All too often these things are not provided in the preaching service. Many of them can not be offered in the

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worship service, at least in the same degree. If the pastor will thoughtfully face conditions as they are in his Sunday school and conditions as they are in the service of worship, perhaps he will see a light on the question as to why the children and young people who are drawn into the Bible school in some measure absent themselves from the preaching service.

Again, it is possible that the difficulty may grow out of the too great similarity between the two services. May it be that all unconsciously we have made the two services so similar in content and method that our pupils and sometimes our workers do not feel called upon to attend both? Dr. H. F. Cope sets forth this similarity in the following words: "First come the 'opening exercises,' usually the baldest imitation of the opening numbers of the order of worship in the church, even to the 'long prayer,' and the reading of the Scriptures; this is followed by the substitute for the sermon in at least many cases, the teachers each preaching, from a somewhat lengthy text called the lesson, to their several small congregations. To complete the imitation, the superintendent preaches another small sermon at the close, and the school is duly dismissed with the benediction, usually after being invited to go through the same program again in the church service proper." May it be that this similarity in exercise accounts for the fact that the Sunday school sometimes satiates and sends its pupils away rather than whetting their appetites and preparing them for the service which follows?

Perhaps if we can see clearly why and how this problem of the absence of our scholars from the preaching service has arisen, we will be well on the way to its solution.—*P. E. Burroughs, in the Baptist World.*



### Churchgoing a Habit

There is no habit that contributes more to a softening and broadening of character than that of going to

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church. The inauguration of "Go to Church" Sunday drew the world's attention very sharply to the fact that, with many people, attendance on divine service on Sunday was a rare occurrence. Instead, staying away is the fixed habit. Any excuse is made to serve until excuses are no longer expected—the person just doesn't go; that is all there is to it. No consideration is given to the benefits that are thus voluntarily foregone.

For no man or woman can join, week after week, in the same religious services and not feel a softening influence, a humanizing outreach, a wholesome uplift therefrom.

The first incentive to go to church is a religious one, a desire to give to God that one day out of seven that his divine command lays upon his people. But apart from this duty is the personal effect it has upon ourselves. We feel our own individuality in the great fabric of religion and the marvelous plan of salvation. That we are but atoms in it all is true, but we are separate atoms, with a special purpose to work out. This fact of a personal responsibility in the scheme of things is so emphasized that we take it away with us into the workaday world and try harder to live up to the standards of that responsibility.

The man who seldom goes to church misses the gentle reminder that comes through sharing in the worship. He may be an honest man, as the world reckons honesty, but he is more than apt to forget the practice of gentle judgments and charitable estimates of others. He may give dollar for dollar in actual cash transactions, but he is so far out of touch with the spiritual side of life that he forgets to give the extra change of patience and tenderness and helpfulness.

Churchgoing as a habit nurtures these qualities in the heart, just as the rain and the sun bring out the best of plant life. The concentrated effort that is being made by all churches to revive and re-establish the

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habit of Sunday service attendance is one of the best signs of the times. Through it we will get back to the old ways of reverence, a disregard of which has done so much to pull down the best and highest ideals.  
—*Christian-Evangelist.*

## XXX

### USE OF STEREOPTICON AND MOVING PICTURES

THE use of stereopticon and moving-picture machines is of practical value in increasing attendance and interest in church services. These agencies may be used both within and without the church building. Many instances of the use of motion-picture theaters by churches is at hand. A few instances will suffice.

Mr. Crayton S. Brooks, then at New Castle, Pennsylvania, was visited by a progressive and ingenious owner of a motion-picture theater who called attention to a temperance film which he was showing at his picture-house. The pathos and power of the picture moved this pastor mightily. At the pastor's suggestion, the picture-theater owner secured other temperance films, which were shown both at the church on Sunday morning, and in the theater during the week. Church people attended in large numbers. The lesson taught by this class of film fascinated the church people, and helped greatly in molding public opinion against the liquor business.

Mr. W. C. Wright rented a motion-picture theater every Sunday afternoon at Sweetwater, Texas, and preached to hundreds every week. The owner of the theater furnished the building—equipped with electric fans and lights—ushers and pictures free of charge. The house was always filled at these services. The plan was to run one reel of pictures, followed by a prayer, and a song thrown on the screen. No song-books were necessary, and none were supplied. Then the preacher gave a thirty-minute gospel message, fol-

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lowed by another reel of pictures, and prayer of dismissal. This was kept up for ten months, and was a success from the start. There was objection from some of the other churches, and efforts were made to stop the services, without success. This pastor preached to 350 people outside of his own congregation every Sunday in the motion-picture theater.

In Jonesboro, Arkansas, Mr. Will Mack operates a motion-picture theater. On Sunday afternoons preachers of that town gather together as many as a thousand persons in two theaters owned by Mr. Mack. These people are in large measure non-attendants at church services. Scores of people, attracted to the theater services for the pictures, hear the preaching, and thus are attracted to the churches. Additions to the churches are directly traceable to these theater meetings. The pictures are used to draw the crowds.

At Higginsville, Missouri, Mr. Henry W. Hunter rented a large tent for his Sunday evening services. This tent was used during the week as a motion-picture theater. The young men of the congregation conceived the idea of having stereopticon slides and motion pictures as a part of the church services each Sunday evening. Pictures on Biblical subjects were secured. People who were not in the habit of attending church came to the tent regularly, and many were thus won to the church. Members who objected to the novelty of the pictures were soon won to the idea.

Churches are making increasing use of pictures in their services. At Keokuk, Iowa, J. O. Boyd, attorney for the Mississippi River Power Company, is superintendent of one of the Sunday schools of the city. His church installed the latest model picture machine, with screen and all the paraphernalia necessary for its operation. Religious, educational, industrial and scenic films were secured, and two entertainments an evening were given at regular intervals, not every night, but several nights each week. Tickets were issued at Sunday school the previous Sunday morning, and those without

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these tickets paid a regular admission charge of five and ten cents. The tickets themselves were not free, but were good with five cents for an adult, and one cent for children. The attendance at these entertainments has been very satisfactory, and the effect upon the Sunday-school services has been marked by vast increase in numbers. This is the feature of the religious instruction and social service department of this church.

Some churches have a picture screen fastened to a roller like a window-shade. Good quality of painters' muslin makes a very satisfactory screen for roller use, and is very much better in every way than a limp muslin sheet. The roller may be permanently secured to the wall or ceiling, and, when not in use, may be rolled up like a window-shade.

Much money is spent annually by churches for picture machines, slides and equipment. Some of this is well spent, while some is of course wasted. Those churches looking for best results from the use of pictures will not hesitate to purchase the best available equipment. Stereopticons may be purchased for as low as thirty-five dollars. Where electricity is not available, portable gas-tanks, such as are used on automobiles, come into play. "Prestolyte" stations are found in every city and many villages, where empty tanks may be exchanged for full ones, and the charge is not excessive. Thus pictures may be shown anywhere, even in a parlor. However, the use of gas for projecting pictures is not as satisfactory as electricity, but is the best that can be done where electric current is not available. The Biopticon, Bondopticon, the Barronial, and other small machines, may be used by simply attaching a cord to an ordinary electric-light fixture. Their range is adaptable to any sized auditorium, or may be used in a small classroom or pastor's study. Better work is to be done where contact is had with a feed wire, however, and in all cases of operation of these machines in church auditoriums, such contact should be arranged, if you want the best results. Larger machines are put out by the

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McIntosh people, of Chicago; Stebbins, of Kansas City, and various makers in the East. Every machine has good points, regardless of price asked. By communicating with any church publishing-house, or the Y. M. C. A., those interested in projecting-machines will be placed in touch with manufacturers of picture machines and apparatus. Up to this time, there has not been a motion-picture machine brought out by the manufacturers, which is available for use in churches, without the addition of an expensive steel booth for the operator. This is necessitated by the possibility of explosion, and its attendant results of fire and panic. For this reason, churches using motion-picture machines without this safeguard do so at great peril. It is to be hoped that a machine will soon be brought out that will be readily available for portable use, and that will pass the inspection of the underwriters and boards of safety.

### SLIDES AND LECTURES.

Slides and lectures may be secured from a variety of sources. The Union Pacific Railroad, Northern Pacific, Great Northern, Burlington Route, and other transportation companies, have slides and lectures about points of interest along their lines, such as Lake Tahoe, Yellowstone National Park, Glacier National Park, Mt. Rainier National Park, Rocky Mountain region, etc., which are sometimes loaned, usually without charge excepting carriage and insurance. These lectures are adaptable, and may profitably be used as the forerunner of motion pictures, or other sorts of slides. Almost every dealer in stereopticon supplies and machines has slides and lectures for rent. A schedule of charges and conditions is furnished to applicants. The Efficiency Bureau, Columbia, Missouri, makes a specialty of social-service slides and lectures, offering such variety of subjects as "Wages and Hours," "Housing of the Poor," "Women and Children in Toil," "Amusements," "Battle for Health," "The Coming City," "The

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Country School," "The New Agriculture," "The Small Town," "The Country and City," and many others. Lanterns are loaned to those who have none.

Every Home and Foreign Mission Board makes a specialty of supplying educational lectures on the general subjects of missions. Through the co-operation of these agencies in the united missionary organization, a series of fifty sets of slides and accompanying lectures is available for use in churches, under conditions which almost any church is able to meet. These pictures have been gathered from the most interesting nooks and corners of the world. They reproduce on the screen, in colors, the every-day life of many strange people in mission lands, as well as the most picturesque features of missionary work in the United States, Canada and Mexico. Some Alaskan sets are likewise available, and many from the Philippines, Hawaii, Cuba and Porto Rico. Some of the titles are: "The Social Aspects of Foreign Missions," "Child Life of the World," "The American Indian," "Home Missions and Public Welfare," "The New Era in Asia," "The Immigrant in America," "Changing China," "Adoniram Judson," "David Livingstone," "The Moslem World," "The United Missionary Campaign Charts." The well-selected pictures and gripping lectures make this series rank among the most instructive and interesting missionary material available. These lectures are being added to as the world progresses. A few missionary motion-picture reels are available, but information regarding them is not available for publication in this volume. Those interested in missionary motion pictures should correspond with the headquarters of their denominational mission boards.

The Church and Social Service Bureau, 80 Fifth Ave., New York City, was incorporated in 1915. Its purpose is the advancement of moral, religious, educational and social uplift work through the medium of higher art moving pictures. It offers such subjects as "Bunyan's 'Pilgrim Progress'," "The Life of John Bun-

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yan," "A Hero of Holland," "The Boston Tea-party," etc. A sociological reel, entitled "Fire-proofing Children," shows how children's lives may be saved from fire dangers. "The Life of Verdi" has a full musical score. Other offerings depict life in the slums and on the avenue. The plan of the movement is said to be to furnish a weekly program of motion pictures to churches, schools and social-service institutions that wish to have high-grade moral and educational moving pictures. The pictures are furnished in programs of five reels each, to be used once a week by the churches and schools. The incorporators of this concern are churchmen of high standing in the city of New York. At this writing (April, 1917) the success of the plan has not been made manifest, but an investigation by churches will bring information as to the abilities of the concern to meet the necessities of your local field.

The United Photoplays Company, of Chicago, sent Dr. George A. Dorsey, of the Field Museum, on an extended trip through the Orient. At last accounts he had not returned, but had sent back two films taken in Japan. Dr. Dorsey is accompanied by two cameramen, with sufficient supplies to take fifty miles of motion pictures, illustrating native life in the countries visited. This venture will give wonderful opportunity to secure films showing mission work in these countries, and an announcement is expected shortly that such films are available for churches.

The Religious and Educational Motion Picture Society has been organized in Philadelphia, with Col. S. S. McClure, the founder of *McClure's Magazine*, as president. Dr. J. Wilbur Chapman, the evangelist, is said to be the editor of the concern, and will do able work in that capacity. The purpose of this society is to place in churches, schools, Y. M. C. A. buildings, and missions, a new motion-picture projecting-machine, which will also display stereopticon slides. The society is arranging to put on moving-picture films, all the striking incidents of the Old and New Testaments, the

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complete story of home and foreign missionary progress all over the world, the great temperance movement from a practical as well as a scientific point of view, together with all the effort that is being made for the mental, moral, social and spiritual uplift of the world in every department of human activity. These pictures, widely exhibited, will do a vast amount of good, and will undoubtedly stimulate a new interest in Bible study, and prove of great benefit to all activities of the church. Detailed announcement of the work of this organization is not available, but information may doubtless be secured by communicating with the society at Philadelphia.

The Bible Film Company, a \$1,000,000 corporation, has just been organized at Las Vegas, New Mexico. Its purpose is to supply the religious world with motion pictures of Bible stories, the kind that churches, Christian Endeavor societies, Y. M. C. A. and allied institutions have been wanting all these years since the invention of motion pictures. The organization expects to bring forth films that are assured of sacred treatment, and are chronologically and historically correct. To insure correctness of its film productions, a board of interdenominational ministers will supervise, criticize and censor every Bible story released, and the new company is making a special appeal to ministers everywhere, for Bible scenario material. Anticipating the usual large profits of motion-picture companies, this company has arranged to place aside twenty-five per cent. of the company's profits for purely charitable purposes, such as the erection of homes for aged ministers, orphans, hospitals, and educational institutions. The company has purchased a plant formerly owned by the Santa Fe Railroad Company, which is fitted out as their studio location. Other acquired assets include the entire assets of the National Bible Play Society, and the copyright of their sacred plays.

All of the above information is purely gratuitous on my part. I have not been able to thoroughly investigate

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the character, standing or abilities of any of the above concerns. The entire motion-picture business is in the process of formation and amalgamation. It is unsafe to take the information given as authority for dealing with any of these concerns without first making an investigation on your own part.

### HOW IT WAS DONE IN LIMA.

Instances of the use of moving pictures in church work have been difficult to obtain. The following instance is reported in the *Kansas City Star*, which says that "the use of the motion picture in connection with church work has long since passed from the speculative stage to that of actual application; in common with church advertising, the filming of Scriptural events for Bible classes, Sunday schools and church services is becoming almost a commonplace." While I doubt seriously the general truth of that broad statement, the instance is cited in support of the assertion is worthy of reproducing herewith.

Chester S. Bucher, pastor of a church in Lima, Ohio, says:

"For thirty-five dollars we bought a second-hand Edison machine; for thirty dollars we secured a second-hand galvanized iron-booth; for about forty dollars we purchased electrical materials, and an electrician in the church installed the equipment himself and operated the machine.

"Our regular order of service was used on Sunday evenings, with the single exception of substituting a Scripture lesson on the screen for the lesson which had been formerly read from the pulpit Bible. The Bible film was the basis of the sermon. The life of Christ was used in a series, one reel each Sunday night. When the people actually saw Jesus sink to his knees under the weight of the cross, there were involuntary exclamations of horror as the Roman soldiers goaded him on with the points of their spears. Then came my

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chance to make plain how our sin crucifies Christ to-day.

"During Holy Week, instead of conducting services each night for a faithful few, we used 'Pilgrim's Progress' as the basis of a series of illustrated sermons that actually brought in the people of the neighborhood for our services. Although these services were not stressed as evangelistic, people united with the church and were brought into the kingdom as a direct result."

The moving picture is now a well-established adjunct of Dr. Bucher's church in Lima. "Each week," says the writer, "we use display advertisements on the amusement page in all the papers, and on Sunday nights the people who drift up and down the streets—whom churches have not been reaching—come to the popular illustrated service for a genuine religious message." He continues:

"The loose-change offering pays for the expenses of publicity and of films. I am confident that we have the best projecting-machine of any that have been designed for schools and churches. It cost two hundred dollars."

## XXXI

### GENERAL METHODS

**A**NY method which accomplishes the desired result may be said to be good. The test of the method is the result. No living man is better authority on the matter of church publicity than Christian F. Reisner, of New York, whose book on "Church Publicity" is probably the widest read document on the subject in print. The following suggestions, edited by Mr. Reisner, are lifted bodily from the *Christian Advocate* of March 15, 1915, and are worthy of careful study:

#### Publicity

Church publicity no longer needs defense. Discussions concern only its expense. Good goods must be displayed. Jesus commands us to "compel them to come in," and we must obey or we will not have an audience to hear the gospel. Sane publicity for religious institutions is uniformly successful. The advertised goods must be delivered, however. The real church will always have a message from God. The advertised feast would be incomplete if the manna is not placed within reach. The result, not the method, is important. In spite of all belittlement, "Billy" Sunday continues to build the Kingdom.

#### CROWDS ALONE.

Preachers dare not be satisfied with crowds alone. Neither should they be satisfied, assuring themselves that they are preaching the gospel, when the pews are empty. It was charged that Jesus did His work by the help of Beelzebub. The churchmen of Wesley's day maligned and spurned him. At first Booth was greeted

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with epithets, but before his death no king ever received greater honor. Sensationalism that exalts the speaker is deplorable, but if it presents a Saviour it may be unfairly named. A church without converts is no better than a social club. The preacher and people, however, may be devoted and saturated with spiritual power and yet accomplish little unless they be related to the unsaved. There was never a day when ministers preached a simpler, stronger or truer gospel, nor when they so utterly devoted themselves to the interests of the Kingdom. We have spent much time in urging evangelism and money-raising for benevolences, but we have not exerted ourselves strongly enough to find methods for bringing in hearers. How can they hear unless they be preached to? Real church publicity, therefore, seeks a hearing for the gospel. Now for practical methods.

### BRIGHTEN THE EXTERIOR.

First, fix up the church property. In most cases it is run down and neglected. Fresh paint on the outside announces lively interest in the institution. A wise maiden lady once left a will providing money to paint every church in her little town and to keep it thus painted. Naturally the whole village put on a new air of prosperity and unkempt folks began to be ashamed of their appearance. Sheds (where used) and sidewalks repaired and ready for use announce faith that folks will come to use them. Young people can render excellent service by creating a well-kept lawn about the building. Different Sunday-school classes may take charge of flower-beds. Boy Scouts can be stirred to trim the grass and uproot weeds.

### A CLEANING-DAY.

A Western college found its campus filled with rocks, stones and scrub oaks. The girls announced that they would serve a picnic dinner and supper on a certain day if the boys would appear in overalls and

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improve the campus. It was a jubilant day and became an annual event. Now its lawn is beautiful, and varied shade trees planted by different classes give added beauty. Such a day would work with most churches. Outsiders would help and be impressed. At the same time, windows and interior woodwork could be thoroughly cleansed. Cobwebs and dust undisturbed never mark a home where love lives. Why should the Father's house be left unkempt and disordered? Refreshed by sweet odors, church buildings and auditoriums will make it easier for people to seek a living God and avoid sleepiness. Most communities find a real topic for conversation when the church receives this kind of attention every spring and fall. When the church's is the best kept piece of property in the city or village people will naturally conclude that religion is prospering at that particular place. It will then be a proud task to place upon it the name of the church and the time of its special services.

### CHURCH SIGNS EFFECTIVE.

Let each sign vary widely. They are influential. Recently two young men came into a New York church and said: "We have been going by this church for years, reading the signs. We found it open to-night and having a big question, lately aroused by the signs and partly by some force we can not understand, came in to have those questions answered." In a few minutes, one twenty-seven, and the other twenty-five, were converted. The following Sunday night they brought their third brother, and the three of them united with the church. Various signs announcing the different kinds of services had caught their eye and made an impression.

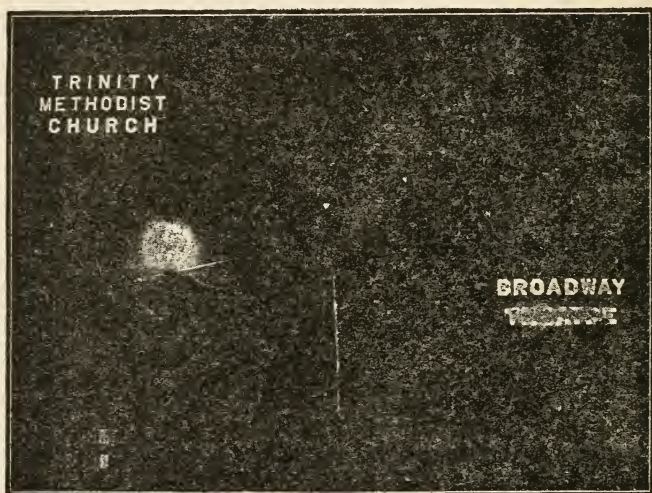
### CHURCH NAMES ENFORCED.

Some churches are even opposed to marking the church with a sign. It ought to be done in every cross-road and village in the land. Parental training of former days is quickened in the minds of the negligent

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when they recognize a building belonging to the same denomination with which their parents were connected. Each sign is worthy of study. It should not be done by a dauber who paints too cheaply. It ordinarily should not be overly large. A special bulletin-board will furnish space for special announcements for services during the week. A permanent sign should contain little. It takes rare ability to word all kinds of advertising.



AS IT IS IN DENVER

### PHRASES CATCHING RECRUITS.

When the war broke out England engaged the finest advertising expert in the land. He has helped secure millions of recruits for the army by phrases placarded on bill-boards and in the newspapers, in every conceivable spot. The Government found it an exceedingly valuable investment. If that succeeded, why should the church fail by a similar method? Here are some

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of the phrases this English expert employed. The first phrase to secure recruits was: "Your king and your country need you." It cost twenty-four hours' work without a break to find the phrase. That became the rallying-cry of the whole country. After Lord Roberts' death this phrase appeared: "Lord Roberts did his duty; will you do yours?" When some English ships were sunk and the people began to worry, this phrase was put out: "Britain's strong arm and yours will carry us through." When the employers were slow in letting their men join the army this phrase was scattered widely: "Is there some man serving your customers who ought to be serving his country?" When England became boastful another sentence was flashed before her eyes. It was: "We shall win, but you must help." When soldiers' letters appeared and the people gloried in them, this phrase came: "You are proud of your pals in the army, of course, but what will your pals think of you?" Another one was added to it: "Are you content" (with a picture of a soldier silhouetted on a hill) "for him to fight for you? Why don't you do your bit?" These phrases would awaken thought if employed in religion if properly framed and displayed. It is too common to use trite combinations of words in church publicity. It will pay to give thought to all the advertising put out.

### WHAT ADDITIONAL ADVERTISING IS FEASIBLE?

Local conditions, when studied, will help the purposeful to decide. It will be possible for the smallest country church to buy a stencil, secure old boxes and break up for boards, then plane and stencil them, worded something like this: "The Methodist Church Has a Pew for You Sunday," "Why Not Go to the Methodist Church?" Tack this sign on gates and posts in various directions from the church. A Denver church secured permission to put a sign just above the street name in various directions and all pointing toward the church. A New York church had a large hand on

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top of bill-boards and in other conspicuous places, showing the direction of the church, which is named on the board hand. Banks advertise by this method in smaller towns, the council often permitting them to put up the street sign, in consideration of the expense, naming the bank under the word giving the name of the street.

### GROUPED CHURCHES.

A large bill-board can be painted and erected near the center of the town. It need not be *blase*. Neither should it be too utterly tame. It may be erected by all the churches of the city. It will then have a compelling and pertinent general invitation and in a much smaller space give the location of each church. A gentleman who began advertising ice-cream on bill-boards, the second year after he did so declared that he cleared \$100,000, the pictures and wording increasing the sales, so that the merchants could afford to pay him enough for his suggestions to clear such a profit. When possible the churches can come together and prepare an eight, sixteen or twenty-four sheet bill-poster that could be placed in various sections of the city, urging folks to attend church. All would then profit by it. In Walton V-shaped signs were placed on various corners to advertise the revival meetings.

### WINDOW DISPLAY.

Many companies are now making large profits by furnishing photographs of various recent events, which are put into the windows. People like to look at pictures of all sorts. The church or churches together might secure an empty storeroom and fill the window with photographs of various kinds of activity. A merchant will frequently loan a section of the store window for the same purpose. In this could be put pictures of basket-ball teams, the Sunday-school classes and the church choruses. All kinds of pictures would be valuable. A New York church places such photographs in

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the bulletin-board inside of the building. People stop and look at them and thus carry away an impression not easily erased. In Europe most effective total-abstinence instruction is enforced by charts, pictures and chemical solutions aptly arranged in windows.

### CARDS FOR DISTRIBUTION.

Cards announcing a special service could frequently be used in the whole community. It takes rare skill and thought to properly word and display these cards. They must not appear too frequently.

### LOCAL NEWSPAPERS.

The local newspapers can be employed to great advantage. Every church has news notes of human interest when the right person can be kept collecting and shaping them. There is no city in the land where the daily paper will reject such church news. No larger helper of righteousness is possible than a newspaper when it fairly prints such news. It will print it fairly if the writers are treated with confidence and respect. At Whitestone, Long Island, the newspaper owner came to the pastor after an address on "Church Publicity" and said: "You can have a twelve-inch square space weekly for an advertisement." There are plenty more like him, if interested.

### NEWBURGH'S CAMPAIGN.

Newburgh, New York, has recently carried on a most remarkable newspaper campaign for church attendance. On the second Sunday one-half of the total population was actually counted at one or other of the churches in that city. The Protestant and Catholic churches united together and contributed to a fund which was used in buying space in the daily papers. The spirit of town pride was awakened until no one dare stay away from church without a good reason.

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### CHURCH PAGE.

Do not be satisfied with an announcement on the church page. Buy a section in the amusement page. Bring the subject of religion before the eyes of those who do not normally consider it, and compel their attention to the matter. There is absolutely no method that succeeds in the square-dealing business world which can not be employed in advancing the interests of the church.

### EXCURSIONS.

The Rev. E. E. Hart, of Stamford, New York, planned an excursion out of his town which carried many hundreds and was the talk of everybody for weeks afterward. It had been made a possibility and success by the local Methodist Church. Another pastor chartered a train and took three hundred to a neighboring town union revival. When the Rev. T. B. Young was at Red Hook, New York, he put on Saturday night entertainments and advertised them so successfully that the whole town attended. As a result, the objectionable local theater got no business. The church's success compelled it to improve the type of entertainment offered. The people were so grateful that when a moral issue came up they followed the lead of the Methodist Church.

### MOTION PICTURES.

Another pastor discovered that there were no motion-picture shows at all in his community. He had a church room which could be utilized. He arranged to put on pictures once a week. The whole community came to see them, and out of gratitude, because of awakened memories, came to the Sunday services. Other churches give the children free (or charge two and three cents) pictures on Saturday afternoon. This causes "talk" at home, which often brings parents to church.

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### INSTITUTE PUBLICITY.

In many country communities wise pastors are now putting on different kinds of institutes that exactly fit the people whom they are serving. One has a "dairy," another "gardening," another a "grain" institute. When such institutes are arranged there should be wide and telling publicity. They should be made a notable success. If they are financed and managed by the church, the church should get the credit in all the publicity.

### SPECIMEN CASES.

The Associated Charities secure help by citing incidents of cases which they have aided. The church does not announce its usefulness merely to boast, but to call the attention of the community to the fact that it is worthy of its support.

### SOCIAL AIDS.

Increasingly the church must serve the community in a social way. It is not enough to abuse the dance-hall and to drive the saloon out or berate pool and billiards. When the church interests itself in the human problems of the community it advertises that its religion is practically helpful. We are not getting people ready for heaven, but are preparing folks to be good citizens here. They will then naturally graduate into the homeland beyond.

The right kind of church publicity does not necessarily mean putting out printed cards, buying space in the daily paper or pasting bills on public boards, but it does employ every possible method to command attention to the church and to secure the co-operation of the community. It ceases to be church publicity when it neglects to exalt the divine Lord, for whom the church stands. Anything is permissible which will get an ultimate hearing for the message of the church, which is the gospel of Jesus Christ. As it serves the community

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it does so only in order that it may get the community to learn that its service is inspired by the love of God and the example of the great Elder Brother. We dare not exhaust our strength in any kind of social service, neither must social service be allowed to crowd out the preaching of the gospel, or become a substitute for the salvation that Jesus Christ alone brings.



### How I Fill My Church on Sunday Night

Suppose that on Sunday night you could hang on the front of your church a sign that said "Standing-room Only." Wouldn't you get a great deal of satisfaction from seeing the pews occupied? Dr. Reisner, who is pastor of Grace Methodist Episcopal Church in New York City, preaches each Sunday night to a churchful of people. In an article in the *Ladies' Home Journal* he explained the methods he used to fill his pews. His methods are not practicable for every community, but they offer suggestions for other plans better adapted to the resources of each individual community. The article herewith given is used by permission:

When I took charge of Grace Methodist Church in New York, some years ago, it had an auditorium seating fifteen hundred people, which at that time seldom saw two hundred in it on Sunday nights. Now it is crowded on Sunday evening, and recently at one such service two hundred and twenty-five people joined the church. Five thousand people used the building in a recent week; a number more than the population of Albany, or nearly that of Atlanta, or one-half that of Indianapolis or Kansas City, attend the services annually; and nearly two thousand members have been received in five years. Yet, Grace Methodist Church is on a side street; four out of five of the population of New York have foreign-born parents; and sixty-six languages are spoken in the city, so that it is hard for most churches there to get a hearing.

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How has Grace Methodist Church accomplished such results under such conditions? The reply to this question also answers the broader query: Can churches attract Sunday-night audiences that fill them as theaters and motion-picture places are filled on such evenings? They certainly can, if the services are made attractive, thrilled with religion, and compellingly advertised.

More than ever in these days a church must prove its service value to the community. In order to do so, the very first step is to make itself widely known and to attract attention and make friends. This was what I undertook to do when I went to Grace Methodist Church, and these are some of the methods employed: A boys' band of thirty-five pieces paraded the streets adjacent to the church, and led the children of the neighborhood to the auditorium for a free concert. At another time one hundred and sixty-three men, the best in our membership, followed a band through thirty prominent city blocks, singing religious songs; while the streets and house windows were thronged with people asking, "Who are they?"

Early in my pastorate the services of a noted travel-oguer were secured, and for three weeks he gave, for a ten-cent admission, picture lectures for which a dollar admission was usually charged. This was done in co-operation with a "daily" which printed a coupon required with the dime. Thousands came.

Sunday evening services for policemen, firemen, street-cleaners, street-car employes, and so on, well advertised among them, all have helped to create a friendship which bears fruit in the ready direction of inquirers to Grace Methodist Church. At Christmas time last year the precinct police captain brought me fifty-two dollars, voluntarily handed to him by his men to be used in our work among the poor.

Of course, the Sunday-evening service seeks to enlist new members—to get new business, as it were—and to do this it must exude happiness and avoid stale and stilted methods. The unique service at Grace

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Methodist Church is called "Happy Sunday Evening." All scolding and abuse are shut out; doubts are not paraded; and when the message is delivered—and nothing is allowed to crowd it out—it is a straight-from-the-shoulder deliverance about sin and God's loving desire to heal its diseases.

It was just two months after I went to New York that the first real trial of a new "special" method came. It gladdened every one. A member offered to buy twelve hundred roses as a memorial to his mother, to be presented to people as they came into church. They cost only twenty-five dollars at wholesale. Hundreds of roses shedding fragrance, with faces smiling gratefully above them, made it easy for me to preach on "The Rose of Sharon." Motion pictures of flower parades and the "Birth of a Flower" were shown.

Now, every spring, suburban churches send great boxes of wild flowers, and eager hands carry away every so-called "weed daisy" after dismissal. One spring a remarkable bird impersonator brought motion and still pictures of God's feathered choir, and with the help of green-leaf decorations took us for thirty minutes into the sweet-scented woods. City folks sighed when the exhibition was over. In the autumn golden leaves decorate the auditorium and adorn each visitor.

On one hot July night a "snow service" crowded the church. A pile of snow occupied one end of the table and a cake of ice, into which had been frozen flowers and fruit, stood on the other end. What a cooling lesson for worry's fever was possible! Visit any cold-storage plant or ice factory and scrape off the ice from the pipes, and you will have the snow, while the owner of the factory will freeze the "cake." Another summer M. A. Henson, the colored man who accompanied Rear-Admiral Peary to the North Pole, spoke; and on still another hot summer evening we had motion pictures of ice and seals in the Arctic region.

A service is usually given for each group of the city's servants. Each year the New York policemen

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bring their brass band and play beautiful religious selections. Last year Commissioner Arthur Woods spoke briefly, and a second collection was taken to help put a gymnasium into the local precinct station.

The firemen also brought their band, and Commissioner Robert Adamson spoke. Chief Kenlon, the noted hero of many fire fights, and worshiped by the "boys," warned them of the danger of carelessness by citing a number of personal experiences.

The "White Wings," those cleaners of the streets who often are forgotten as public health guardians, also were invited to attend a "special" service; and at its close gristled hands gripped mine, and men with tears gave thanks for this service of appreciation.

Five hundred postmen came with a splendid band one Sunday evening, and incidentally I seconded their appeal for a deserved pension. Gas company employes, department-store clerks, shopmen, lodges and countless other groups may be included; and they will come again as individuals.

A moving-picture company spent thousands of dollars in making a six-reel motion picture of the life of Jesus, giving it an actual historical setting in Palestine. On six successive Sunday evenings the reels were shown with great impressiveness. It was during our annual revival meetings. Nothing before ever drew such large, regular crowds; and that, too, in spite of bad weather.

One evening R. Henderson Bland, the man who had taken the part of Jesus, increased the reverential atmosphere by explaining his feelings concerning the pictures. Another company has spent sixty thousand dollars in producing a similar picture, but in colors, entitled "The Life of Our Saviour," which also will be shown. "The Life of Moses," in motion pictures, has proved an attraction. It is not necessary to have religious pictures always; many other kinds may create an "atmosphere."

"Get ready, father; I want you to go to church with me to-night," said the wife.

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"No, thanks. I would rather sleep at home," came the answer.

"But Johnnie and Mary are to speak and sing," she urged.

"Oh, that's different." He had such a good time that he went the next Sunday. If the preacher was "alive," a regular attendant was secured.

Nothing will draw an audience like children's programs for Sunday night. In the morning father is sleepy, or his clothes appear shabby in sunlight, or there is a chance that some one may see and poke fun at him. Children freshen up the best in us by their sweetness and simplicity. At least twice a year our Sunday school gives a program. At other times bright boys and girls give one or two numbers. A children's chorus is always possible where there is a faithful leader. Boy tenors, child pianists, youthful violinists, or some other type of performers, will lure the audience.

When the United States fleet anchored in New York harbor all the sailors received a personal printed invitation to a service in their honor, and the admiral sent a ship band.

College glee clubs giving concerts near by are glad to be entertained over Sunday, and in return will render a program. Clubs from Wesleyan, the University of Pennsylvania, the Massachusetts Agricultural College and Pennington Seminary have appeared at Grace Methodist Church. Alumni receive special invitations, and at the close of each service a reception is held, the glee club sings, and refreshments encourage sociality.

Among lyceum attractions which have appeared have been bell ringers, a trumpet trio, a harp quartet, a brass quartet, a ladies' orchestra, an Indian orchestra, cornetists, and colored jubilee singers. Few towns can afford such performers, but New York offers great competing concerts, and other places can approximate it.

If the "Happy Sunday Evening" merely "entertained" people, the audiences soon would disappear. The secret of its success lies in the fact that the people

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regularly hear a clear gospel message. Men everywhere are eager to hear about and from God; neither rhetorical essays nor descriptive or scientific lectures satisfy them. The attractions at Grace Methodist Church are used only to draw people, while the real work is to sing and preach them into a personal consciousness of God's presence. A large, robed choir of unpaid voices, directed by Tali Esen Morgan, who conducts the great choruses at Ocean Grove, leads in singing popular gospel selections. In Denver the men whistled some choruses; this melted into oneness the uncomfortable first-comers who could not or would not sing.

The gospel message is phrased in popular terms. Here are a few subjects which have been used: "How Shall I Spend Sunday?" "Does Praying Pay?" "Did God Punish San Francisco in the Earthquake?" "The Baltimore Fire," "Why Is It Wrong?"—to gamble, to lie, to steal, and so on, each one a separate subject; "What Is the Unpardonable Sin?" "A Modern Newspaper," "A Good Policeman."

Washington Gladden well says: "The pulpit is not secularized by the kind of topics, but by the method of treatment." "Do Ministers' Sons Go Wrong?" is a topic which illustrated the religious emphasis. Letters were read from Governor Whitman, President Wilson, former Secretary of the Interior Fisher, and other notable sons of ministers. A study of "Who's Who" showed that the sons of ministers succeed eighteen times more than the sons of any other professionals.

"Do you allow men of other faiths to speak from your pulpit on Sunday?" a Westerner asked me.

"Most assuredly, when they have a Christian spirit of service and remember that I shall follow with a gospel appeal," I answered.

Manhattan Borough President Marcus Marks, of Hebrew extraction, spoke at one of our services, favoring public markets. Brooklyn Borough President L. H. Pounds, a Methodist, gave an address during the revival

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period. When William Jennings Bryan "preached" to a packed auditorium at the beginning of my pastorate, two thousand people stood outside of the church for two hours to see him as he came out, and the newspapers gave large space to his sermon. Judge Ben B. Lindsey recounted his experiences one evening, and I told how the judge came to join the Methodist Church.

When Edward Payson Weston returned from his walk to San Francisco he told us why he was a teetotaler, concluding, "Otherwise I should now be fooling with a harp or shoveling coal." Inspector Faurot, chief of detectives, enforced with the stereopticon the fingerprint methods of catching criminals. Detective W. J. Burns illustrated by personal incidents the certainty that evil will be uncovered. Newly elected Congressmen and other legislators came to us and made promises of future upright activity. We have thus secured an influence that has counted later. These men were of various faiths, but all were clean-living believers.

Audiences to-day want a positive message, backed by a religious experience. Negations tire people; religious information is needed. One of our members recently told a Russian Jew about our church while he was papering her apartment. Later, radiant with joy, he said: "I have been hungry to hear about Jesus. In Russia we were not permitted near a Christian church; and I did not know I should be allowed to enter here. But your welcome has convinced me and made me happy." He joined the church. A prominent wholesale flour merchant sought our church to find out what a "wheat" Sunday evening service meant. He met a member who took his name and address. I called at his apartment later, and secured both husband and wife for church membership.

One day, some years ago, a lonely young man arrived in Denver. Bad habits had mastered him. On Sunday homesickness depressed him, and he wandered aimlessly through the streets. Presently a large painted sign about a church stopped him with the word, "Homelike."

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"I will find that church and see if it is like the one at home," he thought to himself.

So he came to my Denver church, and was met by us in a spirit true to the promise of the word "homelike." A changed life resulted, and now he is one of the successful young business men of Colorado.

Sociality marks our every service. New York life is apt to be cold to the stranger, and even the churches are prone to create a frigid atmosphere. Constant reminder by sermon exhortation and written epistle have made Grace Methodist Church, also advertised as "homelike," a family church—not in the sense of a residential section church, but in the sense of trying to translate practically the Fatherhood of God. A group of our best men and women greets every person who comes into the church, and every exit is manned to "shake hands" as the congregation departs. The names and addresses of strangers are taken down carefully, and they are visited helpfully. The large church foyer is filled with laughing, visiting folks, sometimes for three-quarters of an hour after dismissal. Every one is alert for new members, and when a person has been spiritually affected he is brought to me or to an assistant; at every service some one is converted.

During the month of January revival meetings are held every night for three weeks. Religious thrills are expected; they are safer than those caused by loose worldliness. I become evangelist, and our people are organized for visiting and work. Drunkards are reclaimed; outcasts are harmonized with God; and from 125 to 225 people are received annually at the close of these services.

Socials of every type, entertainments with laughs, suppers for varied groups, methods of every variety are employed to make people happily at home in the church. Every person feels this atmosphere, and is attracted and held by it. It gives human point to the religion discussed, and helps to bring it home to each hearer and to make it acceptable and inspiring in daily life.—*Christian F. Reisner, in the Advance.*

## XXXII

### THE CROWDED EDIFICE

THERE are two kinds of churches interested in the problem of church attendance. The one which has difficulty in securing proper attendance, which has already been covered in previous chapters, and the church which is overcrowded, and therefore does not feel free to urge the matter of attendance, because of the inability of the physical equipment to care for any abnormal number of sittings. The Catholic churches have solved this problem by holding the same sort of service at different hours, which enables the worshiper to choose which service he elects to attend. In this way, a temple seating a hundred persons is enabled to care for five hundred and upwards. We have never been convinced that it was either necessary or proper to expect all the people of the congregation—men, women and children—to be in their pews at one and the same time in the church's program. Upon this point there is a wide difference of opinion, the majority of leaders adhering to the original Puritanic idea, that the whole family should be in the church service together in the family pew. We admit this is the ideal toward which the church has been striving ever since the days when the children and young people began to feel that the Sunday school and the young people's services were sufficient for their spiritual welfare. However, the ideal will likely never be reached by the overcrowded church, nor by thousands of other congregations whose morning Sunday schools turn the young out upon the streets in such numbers that those arriving to attend the preaching service can often only with dif-

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ficulty obtain access to the building. This is the situation confronting many churches at the present time, and is one with which this portion of the treatment of church attendance has to do.

### A Simultaneous Parallel Service for Children

This innovation has been frowned upon by many leaders, and supported by others. We know of churches which have experimented with the "junior congregation" and pronounced it a success. Others have failed for one reason or another. We have in mind a large city congregation whose membership of three thousand could not be accommodated in an auditorium seating at most twelve hundred. This church has several spacious auditoriums where simultaneous meetings could be held, and an assistant pastor, whose main duties in the regular service are to read the Scripture and offer prayer. He is an able preacher, but he has no opportunity to preach, excepting at funerals. It would have been better for the church, better for the preacher, and better for the young people and children of this congregation, if, instead of turning the "junior congregation" into the streets at the close of the Sunday-school service, they had been ushered into one of the available auditoriums, and given an opportunity to participate in a worshipful service, with a sermon by the assistant pastor. Hundreds of similar opportunities are being overlooked in churches everywhere. There is hardly a church of any size which does not have more than one auditorium, and the extra rooms are available for this sort of service, and volunteer workers will be readily secured to lead. The following article, covering the "junior congregation" idea, by Mrs. J. McDaniel Stearns, secretary of the Woman's Missionary Society of the Disciples of Christ of Indianapolis, gives a page of her experience while secretary for the Woman's Society of the State of Kansas, and is worthy of careful reading:

## HOW TO FILL THE PEWS

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### The Children's Congregation

#### A GREAT NEED.

On every hand is heard the query: "How can we win the people to church attendance?" The half-filled church has come to be the prevailing condition. We need not look far to find the cause.

At the close of the Bible-school hour there is a general exodus from the house of God. These regular habits of the children, in leaving the church service, are developing a personal irresponsibility in the membership of the church of to-morrow. Adults of to-day are often unable to overcome this disregard to the church, engendered by the habits of their childhood, and we are already facing empty pews.

There is a marked and increasing absence of children from the regular church services. We need no longer hope that the American parent will compel the child to attend church services, and few children will do so from choice. It is a psychological impossibility to edify the philosopher and man of affairs, and, in the same sermon, to interest and instruct the child. We are reaping failure at both ends of the line when we attempt it.

#### CHILDREN NOISY.

Would it be well, even if it were possible, to have all the children remain in the church for the morning worship? With great numbers of children present would there not be an atmosphere of noisy restlessness, preventing the quiet reverence, the holy hush of communion and worship, so essential in the overstress of the day?

The children must be taught to be still before God, they must be trained into devotion, but this can only be done successfully where the children are alone together and can be instructed in the way that child nature demands.

## THE CROWDED EDIFICE

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There should be a church service for the children immediately following the Bible-school period. Nearly all the children can be held for this service. They will stay from choice if the service is made interesting for them, and this is possible where there is a service for children only.

### BIBLE SCHOOL NOT ENOUGH.

The Bible-school plans of the day are most excellent, and effective work is being done. But the Bible school can not supply all the instruction that is needed, neither does it attempt to train the child in Christian activities. The Bible school is a Bible school. If it successfully accomplishes this important function, it can not give all the instruction in missionary work and the training for Christian service that the child needs. We send our children to day school five days each week, for six hours each day, through nine months in the year, to fit them, in a secular way, for life, while one hour each week is all that eighty per cent. of the children of the church now receive of instruction and training for a life of Christian service. It is not strange, with this neglect, and the disproportionate emphasis placed on secular education, that the age places small emphasis on the work of the church.

Can an hour be found when most of the children can be reached? Certainly it can not be found on a week-day. Obvious difficulties make this impossible. Neither can it be done on Sunday afternoon, for this is the only time in the whole of the week when the family can be together, and when there can be a short period of relaxation and rest. This afternoon hour has been tried for twenty-five years, and we have reached approximately but ten children in each two hundred enrolled in our Bible schools. There are other causes for this limit in numbers, but the hour has been the major difficulty, in reaching the children and in securing superintendents and teachers.

## HOW TO FILL THE PEWS

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The following plan has received the endorsement of the Kansas Christian Missionary Society. It is now being successfully used in a number of Kansas churches. A careful consideration of the plan is requested:

### THE PURPOSE.

1. To provide for the children a service of devotion and worship in which the latent capacities of the child-soul may be developed.

2. To provide for a fuller missionary instruction than is possible under any present plan.

3. To train the children into the habit of regular attendance at church services, into a just appreciation of the Lord's Supper, and into a sense of personal responsibility TO THE CHURCH.

4. To train the children to give, regularly and systematically, to all the activities of the church—local, philanthropic and missionary. Their offerings to be equitably divided among the several Boards.

5. To train the children in leadership and church activity, providing opportunity for the leading of meetings, preparing of programs, and taking part in services; for committee work, and reports of various kinds; in local benevolences and Christian work; in the use of elementary parliamentary practice in connection with church work; in short, to train them for active work in the Endeavor Society, and all other departments of the church.

6. To provide all this at an hour when it will be possible to secure an adequate force of superintendents and helpers, and when the largest possible number of children can be brought together.

### GRADING.

At last we have reached the day when we will no longer attempt to teach the boy of twelve and thirteen years of age with little girls of five and six years, nor

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eighth-grade pupils, and those in their first year of high school, in the same class with their little brothers and sisters of primary grades. This is a psychological absurdity, and, with child nature what it is, a practical impossibility.

Children from six to nine years should constitute the "Primary Grade," from nine to twelve years the "Junior Grade," and those from twelve to fifteen years the "Intermediate Grade." In the Junior and Intermediate grades there must be the separation of boys' and girls' classes to secure the best results. The boys' classes should be in the hands of men who can understand the boy spirit and plan special features for both the regular classwork and for week-day class meetings, or "club" meetings that have such a dominating power over the boy. Here the Bible-school boys' classwork and that of the junior congregation should be correlated for club work, "boy city" work, and other plans that will enable us to hold and direct, along right lines, the latent energies and capacities of the boys. Doubtless the "Boys' Committees" provided for under the Men and Religion Forward Movement will be able to render valuable assistance in developing this phase of the work.

The plan also contemplates a nursery provision for the children too small to be gathered in the regular classes. This will make it possible for all the mothers in the church to bring all their children, and to know that they will be carefully provided for while the mother can enjoy the church service. Thus, the "little tots" will not be disturbing the speaker and the audience.



### Features of the Children's Service

#### A PERIOD OF WORSHIP.

Here the ageless hymns of the church will be used, and the children taught to love and worship through them. The children of all the grades will be assem-

## HOW TO FILL THE PEWS

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bled together for this part of the service, their teachers being seated among them. Everything done should tend to create a quiet, devotional atmosphere. The Lord's Supper will be served to those who are members of the church. An elder and a deacon from the adult congregation will come into the children's service for this. These men of the church, entering with holy reverence and dignity to administer the communion, will, of itself, be a silent, though potent, lesson and influence on the boys and will tend to produce the quiet, reverential atmosphere of which the children of to-day have far too little. Many children rarely, if ever, see the Lord's Supper, and many who are members of the church rarely partake of it. A vital training is here being neglected. The serving of this sacred feast to those who are Christians will strongly suggest to the others the time when they, too, will partake of it.

### OBJECT-LESSON.

A five-minute object-lesson, or illustrated sermon, will be given, preferably by the pastor, who will, in this way, meet with his children. He will doubtless be able to leave the preliminary service of the adult congregation long enough for these few moments with the children, or short talks may be given on the communion, and other topics pertaining to the New Testament church, by any one competent to do so.

A Scripture lesson, well selected, will be read responsively by the children, from their Bibles, which the Bible school now requires them to bring. One of the older children should lead in this exercise.

### TEACHING OF PRAYER.

The children must also be taught to pray. Among other methods of conducting the prayer service will be the concert prayers which will be committed to memory. These will be prayers of the Bible, compiled and taught

## THE CROWDED EDIFICE

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to the children. To have such, as treasures stored up in the soul, is one of the richest legacies that can come to any man. Short, heartfelt sentence prayers can also be won from the children under the proper atmosphere, but great care should be used in asking children to pray in public. A "said" prayer is no prayer, and may tend toward hypocrisy.

### THE MISSIONARY LESSON.

For this second division of the service the classes should be separated, and carefully prepared lessons, adapted to the comprehension of each grade, given. A course of instruction is being prepared covering all the fields in which the several Missionary Boards of the church are at work. The outline will also include some work on the history of missions and general missionary instruction. The thought is to educate the child for all the work of the church—local, benevolent, home and foreign.

To enrich the instruction, the several Missionary Boards will be asked to supply ample helps on the work of their respective fields, through pictures, maps, charts and traveling cases of curios and costumes. Stories and incidents will be freely used and biographical studies introduced in the proper grades.

### THE ENDEAVOR PERIOD.

The Young People's Society of Christian Endeavor is the recruiting station for the church, and such the children's service should be for the C. E. organization.

"The training function is as important as the teaching."

"There can be no real impression without expression."

"The child learns to do by doing."

"Instruction is but half of education; to learn to do is as important as to come to know." The child must

## HOW TO FILL THE PEWS

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be trained for an active, Christian service. In this third period of the children's service the regular Endeavor work that has not already been provided for in the period of worship will be taken up. A president, chosen from the intermediate grade, will have charge. Committee reports will be given and unfinished or new business attended to. (See Paragraph 5 under "The Plan—What It Proposes.")

At the close of the Endeavor period, if the adult congregation has not yet reached adjournment, one of the older children, previously appointed, will review some missionary story, tell a story of his own selection from the Bible or the mission field, or conduct a Bible drill. This exercise can be discontinued at a moment's notice, that the children may be adjourned with the adult congregation.

In the moving of classes, it is recommended that wherever it can be done without disturbing the adult congregation, the children be trained to march to music. There are many Sunday-school songs of excellent time and spirit that can be used in this way, and the children should often be allowed to sing as they march. This will bring them much pleasure.

### PROMOTIONS.

Only three general grades are contemplated. In large organizations it may soon become necessary to have a grade for each year. Where children in a given grade vary by two or three years in age, only the oldest and best developed will be prepared each year to pass on to the next grade.

In all the grades the children will have the idea of promotion to the next grade kept constantly before them, with promotion into the senior congregation as the goal of all the years, when the church will with joy and ceremony welcome the boys and girls who, once each year, will be promoted to the regular church service. These young people will have the habit of regular

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attendance on the morning service, and they will already be trained along lines of church activity and giving.

### OFFERINGS.

Children must be trained into generous ideals and habits of life. An object must be placed before the child that commends itself to the child's intelligence as worthy and right. The intellect reached, the sensibilities awakened by the altruistic spirit, the will is moved to action. It is spiritual murder for the soul to be thrown back upon itself when it should go forth in expression of Christian love. The gift is the expression of this love.

Plans whereby the child can earn his own gift, and places for legitimate sacrifice should be suggested, and the child led to know the joy of giving, ere years of selfishness and greed make this forever impossible.

The plan of the junior congregation provides that while certain fields and lines of work are being studied, the children shall regularly bring their offerings for those fields. This will educate for intelligent giving, and the children so trained will not use missionary money to pay coal bills when they come to "run" the business of the church.



### A Testimonial

On no account would we return to the old plan of conducting the children's meeting in the afternoon.

It was most difficult to secure workers under the old plan, but under the new we have experienced no difficulty in securing superintendents and teachers.

A big meeting for us under the old plan was twenty-five or thirty in attendance. Under the new plan our attendance is about sixty, often reaching eighty.

We sing when the church opening exercises are being conducted and there is no confusion. Communion

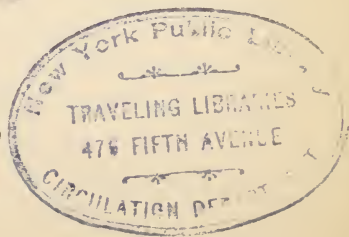
## HOW TO FILL THE PEWS

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and offerings are taken as at the adult church service, using the duplex system.

The teaching concerns all our missionary work, both home and foreign. We intend soon to have men competent to do so give the children five-minute addresses upon the local work, the New Testament church and kindred lines, so that at the age of twelve or fifteen the children will come into the adult congregation, trained for service, and in no way conscious that church attendance is a thing foreign to the habits of childhood, which now obtains too frequently in our congregations, where after Bible school a general exodus from the house of God takes place.

I believe there are the greatest possibilities for the church in this new plan, and that in using it the church will grip the child as never before, approximating the influence that the Roman Church has upon her youth, which among Protestants has been too long a matter of little moment. To my mind the plan of the junior congregation, co-ordinating with the senior, with all its helps, grades and instruction, will prove the counter reformation of the Protestant Church saving the child from the inroads of a proselyting worldliness.—*C. A. Finch, Minister, Topeka, Kan.*



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